C 123 c 1

The Gouernans of vertue,

teachyng a Chriſtē man, howe he ought dayely to lede his life, and fruitfully to ſpend his tyme vnto the glory of God. Wherin are contayned alſo many godly prayers, & other neceſſary inſtruccions, for the auoyding of all wicked temptacions. With a table in thende.

1538.

Lascivious fiction



Sap. i.

Frowarde thoughtes, doth seperate from God, but vertue (if it be allowed) confoundeth the vnwyse.

Galat. v.

Walke in the spirite, and fulfyll not the lustes of the flesshe. For the flesshe lusteth contrary to the spirite, and spirite contrary to the flesshe.

Galat. vi.

Whatsoeuer a man soweth, that shall he reape. He that soweth in the flesshe, shall of the flesh reape corruption. But he that soweth in the spirite, shall of the spirite reape lyfe euerlastyng.

Deut. v.

Heare Israel the ordinances and lawes of the Lorde your God, and learne them, that you maye do therafter (and fulfyll them in dede.)

and our Lorde, for so many as vnfaynedly repent and truly beleue, be theyr synnes neuer so great and many, I se none other waye, but throwe my selfe downe hed longe, throwe desperacion, into the bottomles pytte of hell. But for as muche as thou hast set thy welbeloued sonne Jesus Christ, to be oure mediatoure and mercye stocke, and hast promised grace, mercy and forgyuenes of synnes, to so many as alke in hys name, throwe fayth in hys blood. Therfore in thys tyme of grace & mercy, I miserable synner come nowe vnto the, and desyre the my Lorde God, that thou wylte graunt me, throwe that our Lord Jesus Christ, a ryght and true fayth, and for his sake, forgiue me all my synnes, and make me to walke dayly more and more in a newe harte, and in the frutes of the holy Ghost, that I maye vtterly despyse all the vngodly lustes of this worlde, and that I maye be found continent, pure of lyuyng, temperate, good, ryghteous, honest, diligent in all goodnes, meke, marcyfull, modest, humble and redy to forgyue, suche as offende me, euen from the very harte, and

so lyue all the dayes of my lyfe accordyng to thy diuine wyll and trewe feare, that I maye dye to the worlde, to all synne, and to my selfe, and wyth a good confydence and mery harte, looke for the commyng of the Lorde and my sauyeur Jesus Christ, to whome, with the holy Ghoste be all honour and glory for euer and euer.

So be it.

¶ Another confession of our synnes to our LORDE Jesus Christ.

O Lorde Jesu Christ, whyche arte the only and alone Phisicio of the wounded conscience, we poore and miserable synners, trustyng on thy goodnes and grace, do here briefly declare vnto the, the euyll tree of oure harte, wyth the rootes, braunces, leaues and fruytes of the same, whyche all we vnfaynedly confesse to be euell and wycked. For thou doest no lesse se, consider, weygh and ponder the inward lustes of oure harte, whyche is frowarde and vnsearcheable, than theyse outwarde grosse synnes, that we wyckedly commyt eyther in worde or dede. Therfore we

beseche

beseche the and praye the, euen so hartely as our weakenes wyll suffer, although we be very vnapte to praye, that thou wylte mercifully circūcyse and cut awaye our stonye harte, yea and for thys olde harte, create in vs a newe harte, replenyshe it w thy spirite, water it and make it moyst w the iuyce or humor of heauenly grace, and wyth thys foūtaynes of heauenly waters, that the inward poyson and the noysome iuyce of the flesshe maye be dryed vp, the custome of the olde man abolysshedde, and our harte after this no moze, bryng forth thornes and cockell, fyt stuffe for the fyre, but spiritual frutes in righteousnes and holynes vnto euerlastyng lyfe. So be it.

¶ Thou mayste, if thou wylte, after thy confession, saye the Lordes prayer, called the Pater noster, and so commending thy selfe to God, faule to some honest and vertuous exercyse, accordyng to thy callyng. But what so euer thou doest, do it wythe pureues of harte and singlenes of eye, yea so do it, as though God were present & lo-ked vpon the, as vndoubtedly he dothe.

Whan the tyme commeth, that thou shouldest refresh thy wery and hongry body, approche vnto the table with reuerence, and whan thou arte set, lyfte vp thy harte, thy handes and thyn eyes into heauen, & praye vnto God on this maner.

¶ Grace before dynner.

O Almyghty God and heauēly father, we poore wretches and thy nedy creatures, do reuerently gyue thankes to the for this meate, whiche by thy worde thou haste alredy sanctified, and gyuen vs for the refreshynge of our bodyes, we beseche the, that ÿ wylte also gyue vs the meate of aungelles, the true heauenly bread, euen that euerlastyng worde of God our Lord Iesus Christ, that our myndes may be fed wyth hym, & we nourysshed, conforted and strengthened thorowe the fleshe and blood of hym. So be it.

¶ Another grace before dynner.

Blessed be thou (O God) whiche fedest me from my youth, and gyuest meate to all fleshe, fulfyll our hartes wyth gladnes and ioye, that we hauyng plenteously

all mynde, vsynge the same modesty and honest behauour, that thou dyddest vse at dynner. And whan thou hast supped, gyue thankes vnto GOD for his benefites on this wyse.

Grace after supper.

WE thancke the O heauenly father, whych hast made al thinges of thine vnspeakeable power, gouernest al thynges wyth thyne vnsearchable wysdome, fedest and conseruest all lyuynge creatures of thyne vnmesurable goodnesse, graunt we beseche the to vs thy childrē, that in tyme to come we maye drynche wythe the that swete wyne of immortalite, whyche thou hast promysed and prepared for so many as vnfaynedlye loue the thorowe Jesus Christ our Lord. So be it.

¶ Another grace after supper.

FOr these benefytes, where wyth thou hast refreshed our bodies we thancke the moost mercyfull father, desyrynge the that thou wylte also fede our soules with lyuyshe faythe in the blonde of thy sonne Jesus Christ our Lord, that we beleuing fed-

stedfastly and worthyng diligently thy holy wyll maye obtayne thy glorious kynge dome, thorowe the same Jesus Christ our Lorde. So be it.

What is to be done after supper.

When thou hast on this wyse gyuen thanckes vnto God, thou mayste do what thou wylte, so it be godly and honest vntyll thou goest to bed. If thou canste, rede somewhat that maye be to the comforte of thy selfe and so many as be wythe the, or els passe the tyme by frendly and gē tyll talkynge wyth some of thy louyng familiaries, or els debate with thy selfe, how thou mayste moost conuenientlye bryng that to passe, that thou hast to do the next daye folowynge.

¶ Of goynge to bed.

And whan the tyme commethe, that thou must go to bed, thou beynge in thy chamber call to remembraunce howe thou haste spente the daye paste. If thou perceauest, that thou hast offended GOD in ony thyng at all, confesse thy fault e vn to hym wythe a repentaunt and sorowful

harte

harte and desyre hym of his great mercye for Chystes sake to forgyue the, and promise that vnto the vttermoost of thy power thou wylte amende that, wherin thou haste offended. Thus wythe a faythfull harte beleuynge that thy synnes are forgyuen the, content thy selfe and quiet thy conscience. If thou perceauest that thou hast ẏ day committedde no notable crime than gyue GOD ryght harty thanckes, wherby hys holy spirite hath wrought the same in the, and desyre hym to encrease hys gyftes in the, that his glorye maye be shewed in all thy actes and dedes. Thys done prepare thy selfe to bedwarde, and whan thou arte redy to lyghe downe, lyft vp thy herte, thyne eyes and thy handes vnto heauen, and praye to GOD on this maner.

¶ The prayer to be sayde whan we go to bedde.

GOD ẏ almighty Lorde, by whose order and wyll the nyght and darke do now approche, wherin we shall gyue our selues to quiet and reaape, we moost fauntly desyre the, that thou wylte gra-

clouslye receaue vs into thy tuicion, that the Prince of darkenes do not hurt vs w̄ his terrours and feares. And althoughe we must sleape for because, of our feblenes yet lette our harte and minde watche vnto the. Go thou before vs and shewe vs ỹ waye as a pyller of fyre, that we maye follow the so well in quiet & reste as in busines and occupacions of this life, & graunt that we be not founde in thy syghte chyldren of nyghte and darkenesse, but of daye & lyghte, thorow Jesus Christe our Lord.

So be it.

☞ Another Prayer.

O LORDE Jesu Christ the euerlasting lyght, that shyneth in darkenes and dryuethe awaye the nyghte of synne and the cloudinesse of the harte, we beseche the that thou wylte defend vs this nyghte against al the assaultes of ỹ wycked spirite. Lyghten the eyes of oure mynde, that we sleape not in deathe. Let our bodies rest in peace that we maye be able to sustayne the labour that is to come, but let our hertes remayne waking, that they maye long for thy commyng and paciently abyde the wy-

wyth a glad mynde, whan we be assayled wyth aduersitie. So be it.

Another Prayer.

O Lorde Jesu Christ the redemer of the worlde, the euerlastyng worde of the heauenly father, by the all thynges are made, and wythout the, nothing is made, nether can ony thyng perfectely stande, abyde and remayne wythout the. Dayes, monethes, yeares, lyght, darkenes, be not only made by the, but they are also conserued, kepte and gouerned by the. We miserable parsons, whiche are neuer quiet frō our enemies, praye the, O moost mercifull God, that this nyght thou wylte receaue vs vnder the shadowe of thy mercye, and suffer vs nether to fall, nor yet to be throwen downe with the terrours and feares of Satan. Graunt (O moost bounteous sauiour) that we maye se light in darkenes, whych arte the euerlastyng lyght, & with thy heauenly father and the holy Ghoste, lyuest and reygnest one GOD nowe and euer. So be it.

Whan thou haste thus prayed, lye downe in thy bed, and saye on this maner.

The Prayer.

O Lorde God I commende my soule, and my lyfe vnto the, that in Christe whiche is our lyfe and resurrection, thou mayst defend me from euerlastyng death, and that he, whiche is the true lyght, may powre out the bryghtnes of hys grace into our hertes. So be it.

¶ Remedies agaynste all kyndes of temptacions.

Of Infidelite or vnfaythfullnesse.

IF Satan at ony tyme moueth the vnto Infidelite, vnfaythfullnesse and mistrust, ether toward God or his word, by no meanes leane vnto him but agaynst hys temptacion enarme thy selfe wyth these holy scryptures.

Sap. i.

THe Lorde doth appeare to them that haue fayth in hym.

Ose. ii.

I wyll marye the to me in faythe, & thou shalte knowe that I am the Lorde.

Joan. iii.

HE that beleueth in the sonne of God, hath euerlasting lyfe. But he that be

leuethe

luethe not in hym, is damned.

Roma. i. Abac. ii.

A righteous mā shall lyue of his fayth.

Roma. x.

Euery one that beleueth in Christ, shall not be confounded. If thou doest confesse with thy mouth the Lorde Iesus Christ, & beleue in thy harte, that God hath rayled hym from death, thou shalte be saued.

Galat. iii.

All ye are the sonnes of god, because ye haue beleued in Iesu.

Ephe. ii.

By the grace and fauour of God are ye saued, yea and that throwe fayth.

Hebre. xi.

Without fayth it is impossible to please God.

i. Petre. v.

Be sober and watch, for your aduersary the dyuell, goeth about lyke a roaryng lyon, seekyng whom he may deuour, whom resist ye beyng stronge in fayth.

i. Joan. v.

This is the victory that ouercommeth the worlde, euen our fayth.

The

Psal.lxxvii.

The wrath of the Lorde came vpon Israel, because they beleued not in God, nor trusted in his sauyng helth.

Eccle.

Wo be to the dissolute in harte, that beleue not God, and therfore wall they not be defended of hym.

Esaye.vii.

If ye do not beleue, ye shal not abyde in the fauoure of God.

Joan.iii.

He that beleueth not, is alredy dampned.

Roma.xiiii.

What so euer is not of fayth, that same is synne.

Besydes these sentẽces of the holy scripture, calle to thy remembraunce, that so many as beleued in GOD from the begynnyng of the worlde, are saued, and so shall all they that beleue. Contrarywyse they that haue not beleued, are damned, so shall as many as are vnfaythfull. They fore be stronge in fayth.

¶ Of malyce, grudge, enuy, hatred and anger.

If thou be temptedde of Satan, to breake the order of charitie, and to malice thy christen brother, set these scriptures before the eyes of thy mynde.

Math. xix.

Thou shalt loue thy neyghbour as thy selfe.

Math. vii.

What so euer ye wyll that men shoulde do to you, euen so do ye to them. This is the lawe and the Prophetes.

Math. v.

Loue youre enemies. Blysse them that curse you. Do good to thē that hate you. Praye for them, whyche do you wronge & pursue you, that ye maye be the chyldren of your father that is in heauen.

Luke vi.

Be mercyfull, as your father is mercyfull. Judge not, and ye shal not be iudged. Condemne not, and ye shall not be condēned. Forgyue, and ye shall be forgyuen. Gyue, and it shall be gyuen to you, good measure, pressed downe, shaken togyther, and runnyng ouer, shall menne gyue into your

your bosomes. For with the same measure ye meate, wyth the same shall other meate to you agayne.

Joan. xiii.

A newe commaundement gyue I vnto you, that ye loue togyther, as I loued you that euen so ye loue one another. By this shall all men knowe, that ye are my disciples, if ye shall haue loue one to another.

1. Cor. vi.

Though I bestow all my goodes to fede the poore, and though I gyue my body to be burnte, yet if I haue no loue, it profyteth me nothyng at all.

Galat. vi.

Brethren if ony man be fallen by chāse into any faulte, ye whyche are spirituall, helpe to amende him in the spirite of mekenes, considerynge thy selfe, leest thou also be tempted. Beare ye one anothers burden, and so fulfyll the lawe of Christ.

Ephe. iiii.

Let not the sonne go downe vpon your wrathe.

Colloss. iii.

As the electe of God, holy and beloued, put on tender mercy, kyndenes, humblenes

nes of mynde, mekenes, long suffring, forbearyng one another, and forgyuyng one another. If any mā haue a quarel to another, as Christ forgaue you, euen so do ye. Aboue all these thynges, put on loue, whiche is ỹ bond of perfectnes. And the peace of God rule in your hartes, vnto ỹ whiche ye are called in one body.

1. Joan. iii.

He that loueth not his brother, abideth in deathe. Who so euer hateth hys brother, is a murtherer. And ye knowe that no murtherer hath eternall lyfe abydyng in him. My babes, let vs not loue in word nor in tonge, but wt̄ the dede and in verite.

1. Joan. iiii.

If we loue one another, God dwelleth in vs, and his loue is perfecte in vs.

¶ Of pryde or vayne glory.

AGaynst pryde or vayneglory, defende thy selfe wyth these scriptures:

Eccle. x.

Why arte thou proud, thou earth and ashes? Pryde is hated before God & man. Pryde is the beginnyng of all synne, and he ỹ mayntayne ỹ, shall be curled, & at the laste

lasse be vtterly destroyed.

Math. xvi.

He that exalteth hymselfe, shal be made lowe, and he that lowly meketh & submytteth hym selfe, shall be exalted.

Luke. iii.

The Lorde hath putte downe the mighty from theyr seate, & hathe exalted ỹ lowly.

i Pet. v.

God resisteth the proude, but to the lowly he gyueth grace. Moses, Aaron, Joseph, Daniel, thapostles wyth many other wer of low degre before the world, yet for theyr humilite God made them great. Cõtrary wyse Lucifer, Pharao, Nabugodonosor, Balthasar, Holofernes, and suche other, ỹ swelled wythe pryde, were made lowe and caste downe into extreme misery.

Of feastynge, glotony and dronkennes.

TO auoyde feastyng, glotony & dronkennesse, remember these scriptures alwaye.

Prouer. xx

Wyne make folke lecherous, and dronkeship

kelyp causeth braulyng and chydyng. Who so hath a pleasure in theym, shall not be wyse.

Prouerb. xxi.

He that loueth banquettes, shal be brought to pouerte, whoo so delite in wyne and delicious meates, shal not be ryche.

Prouerb. xxiii

Accōpany not with the riotous drynchers and eaters, for suche shal come to pouerte, and suche sluggysshe sleapers shall go al to ragged. Where is wo? Where is wailing? where is stryfe? where are trappes layde? where are woundes wout a cause? where are bloudy eyes? Do not all these thynges chaunse vnto them that syt alwaye at the wyne, and gyue theyr myndes wholy to gullyng and glossyng.

Esaye. v.

Wo be to you, that ryse vp early ty gyue your selues to dronckennes & set all your myndes so on drynckyng, that ye syt sweatynge therat vntyll it be nyghte. The Harpe, the Lute, ỳ Tabour, the Dyssade, the trumppet, the Shalme and plenty of wyne are at your feaste, but the worke of

the

the Lorde do ye not beholde, nether consider ye the workes of hys handes.

Wo be to you that are strong to drynche wyne, and are myghty to auaunce dronckennes.

Ose. iiii.

Fornicacion, wyne and dronkennes take awaye the harte.

Luke. xxi.

Take hede that youre hertes be not ouerwhelmed wyth feastyng & dronckeshyp.

Ephe. v.

Be not dronken wythe wyne, wherin is lechery, but be ye fylled with the spirite.

Heb. xiii.

It is a good thing that the harte be stablysshed w grace & not w meates, whiche haue not profyted thē, that haue had their pastyme in them.

Eccl. xxxvii.

Thorow feastyng many haue died, but he ỳ eateth in a meane, shal prolōg his lyfe.

Gen. iii.

Remember that thorowe glotony Adam and Heue transgressed Goddes cōmaūdement.

Gen.

Gen. ix

Thorow dronckennesse Lothe committid incest wythe hys owne doughters.

Exo. xxxii.

The people of Israel gyuīge theyr minde vnto banckettyng, fel into Idolatry.

Judith. xiii.

Holofernes beynge dronckenne, was slayne.

Math. xiiii.

Johñ Baptist was headed at Herodes feast

Luke. xvi.

The rytche glotonne, that fared so deintely euery daye, was caste downe into hel.

Of fornicacion and adultry.

If at any tyme thou be tempted wythe fornicaciō, adultry, whordome, incest. &c call these sentences of the holy scripture to thy remembraunce.

Exo. xx.

Thou shalte not cōmit adultry.

Prouerb. v.

The lyppes of an harlote are a dropping hony

hony combe, & her necke is softer thē oyle, but in conclusyon she is as bytter as wormewood and as sharpe as a swearde. Her fete go downe vnto death, and her steppes haste them into hel. Wherfore dere chylde, gyue eare vnto me, and swarue not from my wordes. Flye from her wayes, & come not once so nyghe as vnto her dores.

Prouerb. ix.

He that accompanyeth hym selfe with an whore, shall go downe vnto hell but he that goethe away from her, shal be saued.

i. Cor. vi.

He that cleueth to an harlot, is made one body with her. Neither whoremasters nor Adulterers, nor yet Sodomites shall inherite the kyngdome of God.

i. Thess. iiii.

This is the wyll of GOD your sanctification, that ye abstayne frō whordome.

Ephe. v.

Let nether whoredome, nor ony vnclennes, nor yet couetousnes be once named among you

Heb. xiii

Whoremongers and adulterers God shall

shall condemne.

Apoca. xxi.

Whoremongers shall haue theyr parte in the lake that burneth with fyre & brymstone, whiche is the seconde death.

Num. xxv.

There were slayne in one day of ỹ Jewes xxiiij. thousand for ỹ whordome that they committed.

Gen. vii.

God drowned once all the whole worlde for the synne of vnclennes.

Gen. xix.

God rayned downe from heuen fyre and brymstone vpon the Sodomites, and soo destroyed theym because of theyr abhominable vnclennes.

Gen. xxxix.

Joseph fered God and wolde not cõsent vnto his Lordes wife in ony poynt of vnclennes, but chosed rather to be caste into prisonne than he wolde commit so greate wyckednes and defyle his Lordes wyfe. Therfore dyd God blesse hym, and bryng to hygh degre.

Dan. xiii.

Susanne lyke wyse feared God, and desired

fired rather to be stonned vnto death, than she wold defyle her husbondes bedde or cõsent to the two fylthy Judges, & by that meanes be an vncleane Adultaresse, wherfore God preserued her.

¶ Of Idelnesse.

IF Satanne moueth the vnto idelnes, whyche is the well spryng and rote of al vile, set before the these sayenges of the holy scripture.

Gen. iii.

In the sweate of thy face shalt thou eate thy bred.

Psal. cxxviii.

Thou shalte eate the labours of thy handes.

Prouer. vi.

Go thy wayes (idle slougherde) vnto ỹ ampte, & consider her properte, that thou mayste be wyse. Whiche although she hathe nether gyde, teacher nor heade, yet prouyde she her foode in summer, and gathereth togither her meate in Harnest. Howe long slougherde wylte thou sleape? Se whan wylte thou aryse from sleape? but alytle nowe (thou sayste) let me slepe, nowe

how a litel more let me rest, let me yet lighe downe a while to sleape. And in the meane season come the pouerte vpon the, & oppresse the lyke a these.

Prouer. xx.

The slugherde ploweth not for colde, wherfore he beggethe in Haruest & getteth nothing. He that gathereth in Haruest, is a wise sonne, but he that is idle in sommer, is the sonne of confusion

Prou. xxviii.

He that tylleth his felde, shalbe satisfied, but he that is idle shall suffer honger.

Eccl. xxxiii.

Idlenes hathe bene the occasion of much euell and wyckednes,

1. Thess .iiii.

We beseche you brethren, that ye study to be quiet and to medel with youre owne busines, and to worke wyth youre owne handes as we cõmaunded you.

ii. Thess. iii.

If ony man wyll not labour, let hym not eate. Lette all men worke wyth quietnes, & eate theyr owne breade.

Gen. ix.

Noye planted a vyneyarde.

Math. xiii.

Christ was a Carpenter.

Math. iiii.

The Apostles of Christ were fyssher s

Act. xx. ii. Thess. iii.

Paule laboured wyth his owne handes, and gat bothe hys owne lyuyng & others that were wythe hym.

Act. ix.

Thabita is cõmended, because she made garmẽtes & gaue them to ỹ poore people.

Ezech. xvi.

The synne of Sodome, saythe the Prophet, was pryde, plenty of breade habounndaunce of all thynges and idlenes.

¶ Of Couetousnes.

Exod. xx.

Thou shalte not couit thy neyghbours goodes.

Prouer. xi.

He that trusteth in his ritches, shal come to nought.

Prouer. xix.

It is better to haue a lytle wythe the feare of the Lorde, than great & insatiable treasures.

Pro:

Prouer. xxviii.

He that hateth the couetousnesse, shall lyue longe.

Eccle. xliii.

No thyng is more wycked & vngracious than a couetous man.

Esaye. v.

Wo be to you that ioyne house to house and felde to felde. Shal ye alone inhabite the earthe?

Abac. ii.

Wo be to hym, that gathereth togyther that, which is none of hys owne, & heapeth vp thycke claye agaynst hym selfe.

Sopho. i.

Theyr syluer and theyr golde shall not be able to delyuer them in the daye of the Lordes wrathe.

Psal.

He heapeth vp treasure, and yet knoweth not he, for whom he gathereth it.

Math. xix.

My lytyll babes, how hard is it for thē that truste in theyr rytches to enter in to the kyngedome of heauen? Verely it is more easye for a cable rope to go thorowe the eye of a nedle than a rytche man to en-

ter into the kyngdome of heauen.

Luke. vi.

Wo be to you rytchemen, whych hau
your consolacion here.

Luke xii:

Take hede and beware of couetousene
For no mannes lyfe stondethe in thabun
daunce of thynges whyche he possessethe
Thou foole this nyght wyll they fetch
awaye thy soule agayne from the. Tha
whose shal the thynges be, that thou hast
gathered? Sell youre substance and gyu
it in almes. And make bagges which wax
not old, a treasure that fayleth not in he
uen, where no these cōmeth, nether moth
corruptethe. For where youre treasure is
there shalbe your harte also.

Luke. xvi.

Ye canne not serue GOD and Mam
mon.

Ephe: vi.

Let all vnclennesse & couetousenes no
once be named amōg you. For euery whor
monger, or vncleane parson, or couetous,
which is the worshypper of Idolles, hathe
no heretage in the kingdome of Christ and
GOD.

1. Tim. vi.

Godlynesse is greate rytches, yf a man be content wyth suche as God sende. For we brought nothynge into the worlde, neyther shall we cary ony thynge out. Whan we haue foode and rayment, lette vs therwyth be cõtent. They that wyl be rytche, fall in to temptacion and snares, and into many foolysshe & noysome lustes whych drowne men in temptacion and destruction. For couetousnes is the roote of al euel whych whyle some lusted after, they erred from the fayth, and tangled themselues with many sorowes. But thou, whych art the man of God, flye suche thynges. Folowe righteousenes, godlynes, loue, pacyence, and mekenes.

Heb. xiii.

Let your conuersacion be without couetyse, & be contẽt with that ye haue alredy. For God verely sayd, I wyl not fayle the, nor yet forsake the, so that we maye boldely saye, the Lord is my helper and I wyll not feare what man dothe to me.

Howe greately God abhorreth the syn of couetousnes, the hystories that follow, shewe playnlye. Josue.

Josue.vii.

Achan by the commaundement of go
was stoned to death, because he toke of th
excommunicate goodes.

j.Reg. xxv.

Saule for the couetousnesse of prayes
loste hys kyngdome.

ij.Reg.v.

Giesi was striken with leprosy, becaus
he receued mony of Naaman.

Luke.xii.

The soule of the rytche and couetous
man was taken awaye at mydnyght.

Luke.xvi.

The rytche & vnmerciful glotō, ỹ fare
deyntely euery daye was buryed in hell

Actu.i.

Judas for lucre of mony solde and be
trayd hys master Christe to ỹ Bishoppes
Scribes and Pharises, afterward he hā
ging vppe hym selfe, brake a sonder in th
myddes, & all hys bowelles gushed out.

Actu.v.

Ananias and Saphira was punyshed
wt sodden deth, because of a couetous mind
they kept a way part of the mony, which
he receaued for ỹ possession that they sold.

¶ Of lyeng, slaundering swearynge or other wycked and idle wordes.

If Satan at any tyme mouethe the to abuse thy tong contrary to the wyll of God ether in lyenge, slaundering or other wycked and idle wordes, resyste hys temptacion with these scryptures folowyng.

Exo. xxiii. Leuit. xix.

Thou shalte flee lyenge. Ye shal not lye.

Sap. i.

The mouthe that lyethe sleathe ỹ soule.

Prouer. vi.

Ther be syx thynges, that God hateth, and the seuenth, he vtterlye abhorreth. A proude countenaunce, A lyenge tõge, Handes defyled w innocente bloude, An harts ymagening wycked counceis, Fete swyfte vnto myschefe, a false wytnesse, The sower of dyscorde amonge brethren.

Prouer. xii.

Lyengelyppes, are abhomynacion to the Lorde, butte they that do faythfully, please hym.

Prouer. xix

A false wytnesse shall notte escape vnponyshedde, and he that speakethe lyes,

shall perysshe.

Prouerb xxi.

He that gatheret he his goodes wythe a lyenge tonge, shall lese all, and be in parell of hys lyfe. He ỳ kepeth hys tonge, kepethe his lyfe from troubles. A lyenge wytnesse shall perysshe.

Eccle. vii.

Haue no delyght to speake lyes agēst thy brother, nor yet agaīst thy frēde. Haue no plesure in lyēg, for ỳ vse therof is nought.

Math. xii.

Thou shalte destroye al thē, that speake lyes.

Psal. v.

Of euery ydle word that a man speake, he shall gyue accompte at ỳ daye of iudgemente.

Ephe. iiii.

Lyenge set aside, let euery man speake the truth to his neyghboure, for as mouche as we be members to gyther.

Coloss. iii.

Lye not one to another.

Gen. iii. Joan. viii.

Satan brought forth ỳ fyrst lye, & therfore is he both a lyare & the father of lyeng

Act.

cc.o.

Ananias and Saphyra dyed sodenly, because they lyed.

Apoc. xxii.

So many as make or loue lealenynges shall be caste amonge murtherers & Idolaters in the lake of hel burnyng with fyre and brimstone.

Exod. xx.

Thou shalte not take the name of thy Lorde God in vayne. For the Lorde wyll not holde him gyltles, that taketh ỹ name of hys Lorde God in vayne.

Leuit. xix.

Thou shalte not forsweare thy selfe, nor defyle the name of thy god,

Eccl. xxiii.

Lette not thy mouthe be accustomed w swearyng. For the man that vseth muche swearyng, shall be fylled wyth iniquite, & the plage shal not departe frō hys house.

Math. v.

I saye vnto you, sweare not at all.

Jacob. v.

Aboue al thinges sweare not, nether by heauē nor by earth, nor by ony other othe, but let your cōunicacion be yea, yea, nay, nay.

Ephe.

Ephe. iiii.

Lette no fylthy cõmunicacion procede oute of youre mouthes, but that which is good to edify. Let al bytternes, feerfenes, and wrathe roryng & curfed fpeakynge be put away from you wyth al malicioufnes. Be curtes one to another, and mercyfull, forgyuynge one another, euen as god for Chriftes fake forgaue you.

Ephe. v.

Let nether fylthynes, nether folyfhe talkyng, nether geftyng, which are not cõly, be once named amonge you, but rather thankes gyuyng.

¶ Of euell company.

Whan the dyuel, the flefhe or ỹ world moue the to refort vnto ony euel cõpany, defend thy felfe from it wythe remẽbryng thefe fcriptures.

Prouer. i.

My fonne, if fynners entyfe the vnto ony wyckednes, leane not vnto them. If they faye, com, go wt vs, let vs lay awayte for bloude, and conuaye our felues priuily to trap the innocent, Let vs fwallowe thẽ vp quickely lyke hell, and deuoure the per-

fyt

fyt, lyke a whole pyt. For thus shall we fynde great ryches & garnysh our houses with the spoyle. Caste in thy foote among vs, and lette vs make a common purse. My sonne walke not with them, but refrayne thy feete from theyr wayes, for theyr feete runne vnto mischefe. In vayne are nettes spred abrode for byrdes before theyr eies.

For euen these men laye awayte amonge them selues one to shedde anothers bloud. Neither are theyr owne lyues in sauegard among them selues. These are the pathes of coueteous menne, amonge whome, one spare not the lyfe of another.

Prouerb. xiii.

Who so accompaniethe the wyse, shall haue wisdome, but he that is associated w fooles, shal be lyke them

Eccle. xiii.

He that towcheth pytche, shal be defiled of it, & he that kepeth cõpany w a proude parson, shal also become proude & stately.

Psal. xviii.

Wyth the holy man thou shalte be holy, and with the frowarde thou shalte learne frowardnes.

i. Cor. v.

If ony that is called a brother, (that is to saye, a Christē man) be a whore monger, or a couetous parson, or a worshypper of ymages, ether a rayler or a dronckarde, or and extorcioner, wythe hym that is suche, se ye nether eate, nor yet kepe company.

ii. Thess. iii.

We require youe brethren in the name of our Lord Jesu Christ, ỹ ye wythe drawe youre selues from euery brother that walketh inordinately, and not after the instytucion, which ye receaued of vs.

The Jewes beyng conuersaunt wythe the Hethen, droncke in theyr superstycion and Idolatrye, and by this meanes fel frō the true and one lyuyng God.

Christen men are seduced in lyke māner at this daye by kepynge cōpany wyth the Papistes, whyche instille bothe into theyr eares & myndes false opiniōs, therfore cō-ceaue they of God and hys kyngdome far other wyse than ỹ holy scripture teacheth

If at ony tyme thou be tempted wythe careſulnes of lyuynge, cõforte thy ſelfe wyth theſe ſcriptures.

Pſal. xxxiii.

They that feare the Lorde, ſhall haue no ſcarſenes. They whyche ſeke the Lorde, ſhall want no good thyng.

Pſal. xxxvi.

I haue bene yonge, & am waxẽ olde, and I haue not ſene the ryghteous forſaken, nor his chyldren beggynge theyr breade in the earthe.

Pſal. liiii.

Laye thy care on the Lorde, and he ſhal nouryſhe the.

Pſal. ciiii.

All creatures depende vpon the, that thou ſhuldeſt gyue thẽ theyr meate in due tyme. For, thou gyuyng it them, they take it, and thou openyng thy hande, they are well ſatiſfyed. But, thou hydyng thy face, they are ſorowefull, and thou takynge away theyr breathe, they are but deade, and turned into the earthe, that they came of.

Pſal. xxxiii.

Beholde the eies of the Lorde are vpon them that feare hym, and vpon them that truſt

truste in hys marcy, that he maye delyuer theyr lyues from deathe, and nourysshe thē in the tyme of honger.

Psal. cxliii.

The eyes of all thynges looke & wayte vpon the, O Lorde, and thou giuest theim meate in due time. Thou openest thy hāde and replenysshest all thynges lyuyng with thy blessyng.

Psal. clv.

The Lorde gyuethe meate to the hongrye.

Prouerb. x.

The blessynge of the Lorde maketh mē rytche and there shall no greke accompany them.

Eccle. xi.

Good and euel, lyfe and deathe, pouerte and rytches are of God. Trust in GOD, and abyde in thy place. For it is an easy thyng in the syght of God, quyckely to enryche a poore man.

Math. iiii.

Man shall not lyue wythe bread alone, but wyth euery worde that cōmeth out of the mouthe of God.

Math.

Mathy. vi.

Take no thought, sayeng, what shall we eate, or what shall we drynke? or wherwyth shall we be clothed? After all theise thynges seke the Hethen. For your heuenly father knoweth that ye haue nede of all theyse thynges. But seke ye fyrst ỹ kyngdome of God and the ryghteousnes therof and all theise thynges shall be caste vnto you.

1. Timoth. vi.

God gyueth vs aboundantely in all thynges to enioye them.

Heb. xiii. Josue. i.

I wyll not fayle the, nor yet forsake the.

Tobi. iiii.

Feare not my sonne, we leade a poore lyfe, not wythstandynge, we shal haue plēnye of al good thiges, if we feare the Lord, departe from all synne and do well.

Exod. xvi. xvii.

God fedde the people of Israell wythe meate from heauen, and gaue them dricke out of the rocke.

iii. Reg. xvii.

GOD sent meate by the rauens to Helias.

Joan.

Joan. ii.

Chriſte at the mariage turned water in to wyne.

Joan. vi.

Chriſt wythe fyue barley loues and two fiſhes fedde fyue thouſand, and yet therof remained twelue baſkettes ful of the fragmentes.

¶ Of penſyuenesſe and thought takynge for the lyfe.

If thou be troubled for the preſeruacion of thy lyfe ether in ſyckeneſſe, trouble, perſecucion, empriſonment, or otherwyſe, conſort thy ſelfe wyth theſe ſcryptures.

Pſal. xxvii.

The Lorde is my lyght and my healthe, whome then ſhal I feare? The Lord is the defender of my lyfe of whome then ſhall I be a frayde.

Pſal. cx.

He hathe gyuen hys Aungelles charge of the, to kepe the in all thy wayes.

Pſal. xxxiiii.

Thangell of the Lorde ſhall be ſent among all them that feare him, and ſhal deliuer them.

Pſal

Psal. cxiii.

The sourges of the sea are maruelous, yea the Lorde on hyghe is rather maruelous.

Psal. xxxi.

They consented al agaynste me, they conspired to take awaye my lyfe. But in the, Oh Lord, haue I trusted, and I sayd, thou arte my GOD. In thy hand are my destenes.

Psal. xxxiii.

Many e tribulacions fall on the ryghteous, but from thē all the Lorde delyuerethe them. The Lorde kepethe all theyr bones, so that not one of them shal be broken.

Psal. xxxvii

The healthe of the ryghteous is of the Lorde, and he defendeth them in the tyme of theyr trouble. Yea the Lorde wyl helpe them and delyuer them, and set theim harmeles from the vngodly, & saue theim because they haue trusted in hym.

Psal. civ.

Thou hast limited the waters theyr bowndes, whyche they maye not passe.

Psal. cxviii

The Lord is my helper, I wyl not feare what manne do vnto me. The Lord is my helper, therfore wyll I sette nought by myne enemyes.

Psal. cxlviii.

The Lorde hath gyuen a commaundement, and none shall go beyonde it. Fyre, hayle, snowe, yse, and vaporous stormye wyndes accomplysshe hys worde.

Eccle. v

Suffer not thy mouthe to cause thy flesshe for to synne, neyther say thou before thyngell, ther is no prouidēce, leste paraduenture the Lorde beyng angry agaynste thy wordes, doo destroye all the workes of thy handes

Sap. xiiii.

Thy prouydence, O father, gouerneth all thynges from the begynnynge.

Sap xvi.

Thou, O Lorde, arte he, whyche hast power of lyfe and deathe.

Eccl. xi.

Lyfe and deathe are of God.

Threu. iii.

Who can saye, that onye thynge can be done

done without the Lordes cõmaundemẽt: from the mouth of ỹ hyghelte, gothe they not good and euell?

1. Reg. ii.

The Lorde kylleth and gyuethe lyfe agayne, He bryngeth euen to hel, and backe agayne.

Math. x.

Feare ye not them, whyche kyll ỹ body, and be not able tõ kyll the soule. But rather feare hym, whyche is able to destroye bothe soule and body e in hell. Are not two sparowes solde for a farthyng? And none of them fall on the groũde wythout youre father. Yea all the heares of youre heade are nombred, feare ye not therfore, ye are of more value, than manye sparowes.

Joan. vii. viii.

The Iewes dydde seake to kyll Christ, but hys tyme was not then comen. Noman ded set hãdes vpon hym, because hys houre was not yet come.

Joan. x

They went about to take Christ but he escaped from the myddes of ther handes.

Luke. xiii.

Ther came certen of the Phareses, and

sayde vnto Christ, Get the out of ỳ waye, and departte hence. For Herode wyll kyll the. And he sayd vnto thē, Go tel the lore, be hold I cast out Deuelles, and heale the people to daye and to morowe, & the thirde daye I make an ende. Neuertheles, I must walke to daye and to morow, and the daie followyuge, for it can not be that the Prophet perysshe ony other where then at Ierusalem.

Luke. xxii.

Ye be come oute as vnto a theefe wythe swerdes and staues. When I was daylye wythe you in the tēple ye layde no handes vpon me, butte thys is youre houre, & the power of darkenesse.

Joan. xix.

Christ sayd to Pilate, thou couldest haue no power at al agaynst me, excepte it were gyuen the from aboue.

Roma. xi.

All thinges are of hym, by hym, & in hym.

Rom. xiiii.

If we lyue, we lyue to be at the Lordes wyll. And yf we dye, we dye at the Lordes wyll. Whether we lyue therfore or dye, we

all

are in the Lordes hande.

Apoc.i.

Christ saythe, beholde I am a lyue for euermore, and haue the keyes of deathe & hell.

i.Reg.xix.

Saul persecuted Dauid cruellye purposynge to kyll hym, but hys labour was vayne.

iii.Reg.xix.

Jezabell threatnedde and swore to slea Helyas, but the Lorde preserued hym.

Gen.xxvii.xxxii.xxxiii.

Esau burned with an immortal hatred ageinste hys brother Jacob because of the blessyng wherwyth hys father had blessed hym, and purposed fully in his hart to kyl hys brother, but Jacob prayde vnto the Lorde, and he mollyfyed Esaus hart insomuch that whā Jacob thought that both he and his shulde be slayne hys brother Esau came gentlye vnto hym, louyngly embraced him, kyssed hym frendly and for very ioye wept, so mighty is God to mollifye tyrauntes hertes, whan it pleasethe hym, and to make them gracious and fauourable to hys seruantes.

Math. viii.

The shyp wherin Christ and hys Disciples were, was greuously tossed with the waues thorow the wynd and the tempest, that arose, in so muche that it was at the poynt of drowninge. Notwythstandinge nether water, wynd, nor tempest dyd once hurte it.

The dyuelles hadde no power to enter into the swyne, tyll God gaue them leaue. If thou caste vs forth, saye they, suffer vs to enter in to ỹ herd of swyne. Christ answered, Go ye. And they went.

Iob. ii.

Satan coulde do nothynge to Iob, tyl God suffered him, neyther exercised he his cruelnes any further agaynste Iob, than he was appoynted of God.

Act. xxviii.

Herode threwe Peter into Prisonne, bounde hym fast wyth cheynes, and sette certeyne Souldioures for the more assurance to kepe hym purposynge after Easter to bringe hym forth vnto the people, and so to haue slayne hym. But God beynge myghtyer than all the tyranny and power of the worlde, sente hys Aungell, &

delyuered Peter oute of preſonne.

Act. xxviii.

Paule beyng at Mylete gathered a bũdell of ſyckes and put them into the fyre, and ſodenly ther came a venemous adder otherwyſe called a viper oute of the heate and leapte on hys hande. The men that were preſent and ſawe thys thynge, wayted, whan he ſhulde haue ſwollen or fallen downe dead ſodenly. But Paule ſhoke of the vermenne into the fyre, and kealte no harme.

Of the Troſſe.

IF at ony tyme thou be tempted or moued, whan God layeth his Troſſe on the ether by ſykeneſſe, externali perſecution, loſſe of goodes, wyfe chyldẽ or otherwyſe, call theſe Scriptures that followe vnto remembraunce for thy comforte.

Prouerb. iii.

The chaſtenyng of God thou ſhalt not refuſe, and nether grudge thou, whan he ſhall correcte the. For whome the Lorde loueth, hym he correctethe, and delytethe hymſelfe, as the father in the ſonne.

Iob. ir.

The Lorde gaue it, the Lorde hath take it away againe. As it pleased the Lord, so is it come to passe, blessed be the name of the Lorde.

1. Reg. ii.

The Lorde killeth and giueth life again, he bringeth euen to hell and backe again.

Psal. xx.

Blessed be that manne, whyche is vnder the lawe and nurtoure of the Lorde.

Psal. Cxviii.

It is for my wealthe, that thou hast brought me vnder to learne thy righteousenesse.

Math. v.

Blessed are they that suffer persecution for righteousnes, for theyrs is the kyngedome of heauen. Blessed are ye, when men reuyle you and persecute you, and falsly speake all euyll sayenges agaynste you for my sake. Reioyse and be merye, for greate is your rewarde in heauen.

For so persecuted they the Prophettes before you.

Math.x.

The scoller is not aboue the master, nor yet the seruaunte aboue his lorde. If they haue called the father of the houshold Belzebub, how muche more shall they so caull them that are of hys houshold? Therfore feare ye not them. Euery one that shal cõfesse me before men, I shal confesse hym also before my father, wiych is in heauen. But whosoeuer shall deny me before men, I shal also deny him before my father that is in heauen.

Math.xxiiii.

Ye shall be hated of all menne for my names sake.

Luke. xv.

If ony man wyll come after me, let him forsake hymselfe, and take hys crosse and folowe me.

Joan.xv.

The seruaunte is not greater then his lord. If they haue persecuted me, they shal also persecute you.

Joan.xvi.

Ye shal lament and weape, but ỹ world shal reioyse. In ỹ world ye shal haue afflicciõ & trouble, but in me ye shal haue peace

Ioan. xv.

If the worlde hate you knowe ye that it hated me before you. If ye were of the world, the worlde wolde loue that is his. But for asmuche as ye are not of ỹ world, but I haue chosen you out of the worlde, therfore doth the worlde hate you.

i. Cor. xi.

Whyle we are punyshed, we are corrected of the Lorde, least we shuld wythe this worlde be condemned.

Philip. i.

Unto you it is gyuē, ỹ not only ye shuld beleue in christ, but also suffer for hys sake.

ii. Timoth. ii.

Suffer affliccion as a good souldiour of Christ.

ii. Timoth. iii.

All that wyl lyue godly in Christ Jesu, shall suffer persecucion.

ii. Timoth. ii.

If we dye wythe Christe, we shall lyue wyth hym, yf we suffer wyth hym, we shal also reygne wyth hym, yf we denye hym, he wyll also denye vs.

i. Pet. ii.

If whan ye do wel, ye suffer wronge and take

take it pacientlỹ, thã is there thanckes w̃ God. It is thancke worthye, if a man for conscience sake toward god endure grefe, sufferynge wrongfully.

1. Pet. iii.

Blessed are ye, yf ye suffer for righteousnes sake. Yea and feare not thoughe they seme terrible vnto you, neyther be troubled, but sãctify ỹ lord god in your hertes.

Heb. xii.

My sonne despyse not the chastenyng of the Lorde, neyther faynte whan thou arte rebuked of him. For whome the Lord loueth him he chasteneth, yea and he scourgeth euery sonne that he receaueth. If ye endure chastening, God offereth hym selfe vnto you as vnto sonnes. What sonne is that, whome the father chastene the not? If ye be not vnder correccyon (wherof all are partakers) then are ye bastardes & not sonnes. Moreouer seynge we had fathers of our flesh, whych corrected vs & we haue them in reuerence, shuld we not much rather be in subiecciõ vnto the father of spiritual gyftes, ỹ we myght lyue? And they verely for a fewe dayes nurtred vs after

theyr

theyr owne pleasure but he learneth vs vnto that whyche is profytable, that we myghte receaue of hys holynesse. No manner chastening for the present time semethe to be ioyous, but greuous, but afterwarde it bryngeth quyet frute of ryghteousenes vnto them, whych are exercysed in ỹ same.

Hebre. xiii.

Jesus to sanctyfye the people with hys owne blonde, suffered without the gate, Let vs go forthe therfore oute of the tentes, and suffer rebuke wyth hym. For here haue we no contynuynge Cytye, but we seake one to come.

Act. xiiii.

By manye tribulacions muste we enter into the kyngdome of heauen.

Gen. iiii.

Abel was cruellye slayne of hys brother Cayne, whome he neuer offended.

Gen. xxxix.

Joseph was caste into prison, because he wolde not leane to the lythye requeste of hys LORDES wyfe.

Exod. xiiii.

Moyses, Aaron & the Jsraelites were greuouslye

grenously entreted and pursued of kynge Pharao.

i. Reg. xviii.

Saule wyth greate dylygence soughte to destroye Dauyd.

iii. Reg. xix.

Quene Jezabell pursued the Prophet Helyas.

ii. Para. xxiiii.

Zachary the sonne of Barachias was stoned to death for tellyng ỹ kynge truth.

i. Reg. xxii.

Achimeleche wythe certen other holye menne of God was slayne at kinges Saule cõmaũdemẽte because he shewed kyndnes to Dauid the hartye beloued seruante of GOD.

Dan, iii.

Sidrac, Misac & Abed Nago were cast into a fyrie fornalle because they wold not worshyp the golden Image that kyng Nabugodonezor had made, but only the God of Israel.

Dan. vi.

Daniel was calte into ỹ denne of Lyõs, because that contrary to kynge Daryus commaundement he had prayed vnto hys

Lorde

Lorde God, the God of Israell.

Dan. xiii.

Sulanne was at the poynte of stonnynge vnto deathe, because she wolde not consēte to the vnlawful & fylthy requestes of the two Elders.

ii. Mac. vi. vii.

Eleazarus was miserably putte vnto deathe, because he at the kynges cōmaundemente wolde not eate swynes flesshe cōtrary to the lawe of God. A certen woma also wyth her seuen sonnes were w moost extreme cruelte putte to deathe, because they wolde not obey the wycked precepte of the moost wycked kynge.

Rede the syxte and seuenth Chapter of the secōd boke of the Macha.

Math. v xxiii.

The Prophettes were vnmercifully slayne, because they rebuked syn & taught the wyll of God. The moost excellent Prophet Esay for his liberte of speche in rebukyng the synne of the Prynces and people, & prophecienge of the vengeaunce of God vpon the contrey and people, was cutte in two partes with a sawe, and buried vnder

an

an oke. Hieremy was stoned vnto deathe of hys people at Taphnas in Egipte, because he warnedde them of theyr wyckell lyuynge and exhorted theym vnto repentaunce. Amos at the commaundement of kynge Amasias for hys preachynge was cruelly beaten and greuously tormented. At the last Ochozias son of Amasias caused hym to be thraste into the temples wt a great nayle, & beyng halfe deade, he was caryed into hys owne contrey, where he soone after dyed. Micheas was bussteted, empresonned, and fed wyth bred & water. Whyche of the Prophettes escaped withe-out persecucion.

Math. xiiii.

Johñ Baptist for truthe tellyng to kyng Herode was cast into the presonns and beheaded.

Mach, xvi. Luce. x xiii.

Jesus Christ our Lord and Sauiours after many blasphemies, rebukes, slaunders & bytter tormētes, suffred the moost spitefull death of the crosse, and so entered into glory.

Act.

Act. xii.

James the brother of Johñ was beheaded.

Act. vii.

The holy martyr Stephen was stoned vnto death,

What kyndenes Peter & Paule wythe the other Apostles found at the handes of them, whose saluaciō they moost diligētly sought, the histories make mencīō, Nether do I here speake of those blyssed martirs whyche syns theyr dayes haue dyedde for the confession of Goddes truthe, soo that the Gospell of Chryste is not withoute a cause called of Paule, the word of ȳ crosse. For all ȳ wyll lyue godly in Christe Jesu, sayth he, shall suffer persecucion.

Apoc. vi.

I sawe vnder the altare the soules of thē that were kylled for the word of God, and for the testimony whyche they hadde, and they cryed with a lowde voice, sayeng howe longe taryest thou Lorde, holy and trewe to iudge, and to auenge our bloude on thē that dwel on the earthe? And longe whyte garmentes were gyuen vnto euery

one

one of them. And it was sayde vnto them, that they shulde rest for a lytle season, tyll the nomber of theyr felowes and brethren, and of them that should be kylled as they were, were fulfylled.

Apocal. xvi.

I heard an Aungel saye, Lorde, whiche arte and waste, thou arte righteous and holy, because thou hast gyuen suche iudgementes, for they shed out the blood of sayntes and Prophetes, and therfore hast thou gyuen them blood to drynke, for they are worthy.

Apocal. xix.

And I sawe heauen open, & beholde a whyte horse, and he that sat vpō him was faythfull and trewe, and in righteousnes dyd iudge and make battayle. Hys eyes were as a flambe of fyre, and on hys heade were many crownes, and he had a name wrytten, that no man knewe but he hymselfe, and was clothed in a vesture dypte in blood, and his name is called the word of God. And the Soldiours whiche were in heauen, followed hym vpon whyte horses, clothed with whyte and pure raynes.

And out of his mouth went a sharpe swerde, that wt it he shoulde smyte the Hethen.

Apoc. xviii.

A myghty Aungell toke vp a stone, lyke a great mylstone, and cast it into the sea, sayeng: Wyth suche violence shall ỳ great citie Babilon be caste, and shall be founde no more. And the voyce of harpers, Musicions, and of Pypers and Trompetters, shall be heard no more in the, & no craftes man, of what so euer crafte he be, shall be founde no more in the. And the sounde of a myl shall be hearde no more in the, and the voyce of the brydegrome & of the bryde shall no more be hearde in the, for thy marchauntes were the great men of the erth. And wythe thyne enchauntment were deceaued all nacions, and in her was founde the bloode of the Prophettes, and of the sayntes, and of all that were slayne vpon the earth.

Blessed are they that suffer for Gods truth, precious is the death of those sayntes before the Lorde. Lette them therfore reioyse and be merry, for great is theyr reparde in heauen.

Of mennes traditions or vnwrytten verities.

If Satan at any tyme vnto the derogacion of Gods glory, shall tempt the wythe mannes tradicions or vnwrytten veritíes, for to gyue no lesse credite to thē, than to the worde of God, auoyde hym wt these scriptures.

Deutro. iiii.

Ye shall not adde vnto the word that I speake, nor take ought from it.

Deut. v.

Ye shall not turne vnto the right hand nor vnto the lefte hande, but by the waye that the Lorde your God hath commaunded you, ye shall walke that ye maye lyue and haue good lucke.

Deut. vi.

Kepe the cōmaundementes of the lorde thy God, and the testimonies and ceremonies, which he hath commaunded the, & do y, whiche is pleasant & good in the Lordes syght, that thou mayst haue good lucke.

Deut. xii.

That I commaunde the, do that only, nether put to ony thyng, nor take ought awaye.

Prouer. xxx.

Put nothyng to his wordes, lest thou be proued and founde a lyare.

Galat. iii.

Though it be but a mannes testament, yet no manne despyseth it, or addeth ony thynge therto, when it is once allowed. Howe muche more oughte nothynge to be added to the Testament of the moost high God, nor yet to be taken from it?

Apocal. xxii.

If any man addeth to theyse thynges, God shall adde vnto hym the plages that are wrytten in this boke. And if any man shall minysshe of the wordes of the boke of this prophecy, God shall take awaye hys parte oute of the boke of lyfe, and oute of the holy citie, & from the thinges whyche are wrytten in this booke.

Esaye. v.

Wo be vnto them that call euell good, & good euell, whyche make darkenes lyghte, & lyght darkenes, that make sower swete, and swete sower. Wo be vnto them, that are wyse in theyr owne syght, and thynke them selues to haue vnderstandyng.

Esaye. x.

Wo be vnto you that make vnryghteous lawes, and deuyse thynges, whiche be to harde for to be kepte, wherethorowe the poore are oppressed on euery syde, and the innocentes of my people are therwyth robbed of iudgement.

Esaye. xxx.

Wo be to those shrinkyng chyldrē, sayth the Lorde, whiche seke counsell, but not at me: Whiche take a webbe in hand, but not after my wyll: that they maye heape one synne vpon another.

Esaye. lv.

Thus sayth the Lorde: my thoughtes are not your thoughtes, and your wayes are not my wayes, but as farre as the heuens are hyer than the earth, so farre do my wayes excede youres, and my thoughtes youres.

Esaye. lix.

Your lyppes speake lesinges, and your tong setteth out wyckednes. No man regardeth righteousnes, and no mā iudgeth truelye. Euery man hopeth in vayne thinges, and imagineth disceate, conceaueth wyckednes, & bryngeth forthe euell. They

bryde cockeatryce egges, and weaue the spiders webbe. Who so eateth of theyr eg-ges, dyeth. But if one tredeth vpon them, there cōmeth vp a serpent. Theyr webbe maketh no clothe, and they maye not co-uer them wyth theyr labours. Theyr de-des are the dedes of wickednesse, and the worke of robbery is in theyr hādes. Theyr fete runne to euyll, and they make haste to shed innocent bloode. Theyr cou-cels are wycked councels, hate and destrucciō is in theyr wayes. But the waye of peace they knowe not. In theyr goynges is no equitie, theyr wayes are so croked, ỳ who so euer goeth therin, knoweth nothyng of peace.

Hiere. ii.

My people hath committed two great euelles. They haue forsaken me the foun-tayne of liuyng waters, and dygged them pyttes, pyttes I saye, that are brokē, and can holde no water.

Hiere. vii.

Take hede, sayth the Lord, ye trust in councels, that begyle you & do you no good.

Hiere. xxiii.

Heare not the wordes of the Prophetes that

that preache theyr owne dreames.

Ezechi, xviii,

Heare O ye houle of Israel, sayth the Lorde, is not my waye ryghte? or are not your wayes rather wycked.

Ezechi, xxxiii,

The chyldren of thy people saye: tusshe, the waye of the Lorde is not right, where as theyr owne waye is rather vnright.

Math, xvii,

This is my welbeloued sonne, in whom I am well pleased, heare ye hym.

Math. xvi,

Beware of the leue and doctrine of the Pharisees.

Math. vii.

Beware of false Prophettes, ỹ come to you in shepes clothynge, and inwardly are rauenyng wolues.

Math. xv.

Why do ye transgresse the cõmaundement of God for your tradicions?

Marc. vii.

Ye leaue the commaundement of God, and mayntayne your owne cõstitucions. Well ye caste alyde the commaundement of God to kepe your owne tradicions.

Math. xxviii.

Teache them to kepe all thynges that I haue commaunded you.

Joan. viii.

If ye abyde in my woꝛde, ye are my Disciples in dede, & ye shall knowe the truthe, and the truthe shall make you free. He that is of GOD, heareth the woꝛdes of God.

Joan. x.

My shepe heare my voyce, and I know them, & they followe me, nether shall they at ony tyme perysshe, noꝛ yet shall ony mā pluche them out of my hande.

Joan. xix.

Euery one that is of the truthe, heareth my voyce.

Joan. xiiii

He that hath my commaundementes & kepeth thē, he it is that loueth me. If ony man loueth me, he wyll kepe my woꝛde.

Joan. xv.

If ye kepe my commaundementes, ye shall abyde in my loue. Ye are my frendes if ye do thoſe thinges, that I commaunde you.

I dare

Rom.xv.

I dare not speake of ony of those thynges, that Christe hathe not wrought by me.

Rom.xvi.

I beseche you brethren, marke theym that make diuision and gyue occasions of euel, cõtrary to the doctryne that ye haue learned, and anoyde them. For they that are such, serue not the Lord Jesus Christ, but theyr owne bellyes, and wyth swete preachynges and flatterynge wordes, deceaue the hartes of the innocentes.

Galat i.

Though we oure selues or an Aungell from heauen, preache ony gospell to you than that, whych we haue preached vnto you, holde hym accursed. As I sayd before so saye I now agayne. If ony man preach ony other thynge vnto you, than that ye haue receaued, holde hym accursed.

Ephe.v.

Be no more chyldre̅ from henseforth wauerynge and caryed about wyth euery wynde of doctrine by ỹ wylynes of men & craftes, wherby they laye awayte for vs to deceaue vs.

But let vs follow the trueth in loue, and in all thynges growe in hym, which is the head, that is to saye, Christ.

i Timo.iiii.

Caste awaye vngostely and olde wyues fables. Exercyse thy selfe vnto godlynes.

i. Timo.vi.

If ony man teache otherwyse & is not content wythe the doctrine of godlynesse, he is puffe vp and knoweth nothyng, but waxeth hys braynes aboute questions & stryfe of wordes, where of spryngeth enuy, stryfe, raylynges, euell surmisynges, and vayne disputacions of men, wythe corrupte myndes & destitute of the truthe, which thynke that lucre is godlynes. Frō suche separate thy selfe.

ii. Pet.iiii.

If ony mā speake, let hym speake as thoughe it came oute of Goddes owne mouthe.

ii. Joan.i.

Who so euer trangresseth and abydeth not in ỳ doctrine of christ, hathe not God. He that endurethe in ỳ doctrine of Christ, hath both the father & the sonne. If ther come

come any to you, and bryng not this learnynge, hym receaue not to house, nether bydhym God spede. For he that bydde the hi god spede, is partaker of his euel dedes.

Hebre. xiii.

Be not caryed about wyth diuers and straunge learnyng.

Math. xv.

Euery plante that my heauenly father hathe not plantede, shall be plucked vp by the rootes.

Of straunge relygion or newe founde worshyppynge of God.

If thou be moued vnto straunge religiō or newe founde worshyppyng of god, let these Scriptures before thyn eyes.

Deut. vi.

Heare Israell, your Lorde God is one God. Thou shalte loue thy Lorde God. w all thy harte, wyth all thy soule and wyth all thy strēgth. Thou shalt fere thy Lorde God & serue hym alone.

Deut. x.

And nowe Israel, what doth the Lorde thy God require of the, but that thou fearest the Lorde thy God and walke in his

wayes

wayes and loue hym, and serue the Lorde thy God in all thy harte & in all thy soule and kepe the cõmaũdemẽtes of the Lorde.

Deut. xiii.

Do that, which is plesaũte in the syghte of the Lorde thy God.

Psal. xlix.

Sacrifice to the Lorde the sacrifyce of ryghteousnesse, and trust in hym.

Psal. l.

I wyl not reprooue the in thy sacrifices, for I am full of thy burnte offrynges. Offer to God the sacrifice of prayse, and paye to the moost hyghest thy vowes. Call on me in the day of trouble, and I wyl delyuer the, and thou shalte honoure me.

Psal. lxxx.

Heare O my people, I wyll gyue the a charge o Israell, yf thou wylte heare me, there shal be no straunge nor newe founde God in the, nether shalte thou worshyppe onye forreyne God. For I am the Lord thy God, which brought the oute of the londe of Egypte.

Proue. xxi.

To do mercy and iudgemẽt pleseth the Lorde more than sacrifyces.

Eccle.

Eccle. xxxv.

I sacrifyce well pleasynge to the Lord, is to attende to his commaūdemētes and to departe from all iniquite & vnryghteousnes.

Ose. vi.

I wyll marcy and no sacrifyce, and the knowledge of God doo I set more by than burnt offrynges.

Mich. vi.

What thynge shall I offer worthy the Lorde: Shall I bowe my knee to ỹ hyghe God: Shal I offe vnto hym burnt sacrifyces and calfes of a yeare olde: May the Lorde be pleased wythe a thousande fatte weathers, or wythe many thousandes of lusty goates: Shall I gyue my fyrste begotten for my wyckednes, euen the frute of my wombe for the fynne of my soule: I wyll shewe the, o man, what is good, and what the Lorde requireth of the. Verelye to do iudgement, to loue marcy, & carefully to walke wyth thy God.

Luke. i.

God hath delyuered vs from the hande of our enemyes, that we should serue hym

in

in holynes and ryghteousnes before hym all the dayes of our lyfe.

Joan.iiii.

The houre commethe and nowe it is, whan true worshyppers shall worshyppe the father in spirit and verite. For the father seaketh suche, that shulde worshyppe hym. God is a spirite, and they that worshyppe hym, muste worshyppe hym in spirite and truth.

Rom.i.

God is my wytnesse, whome I serue in my spyryte.

Eph.v.

Be ye fulfylled w the spirite speakyng vnto youre selues in Psalmes & Hymnes, and spirituall songes, syngynge and makyng melody to the Lord in your hartes, gyuynge thankes alwayes for al thynges vnto god the father in the name of ỹ Lord Jesus Christ.

1.Tim.i.

Vnto God kynge euerlastyge immortal, inuisible & wyse onlye be all honoure and glorye for euer and euer.

Esay.i.

What shall I do wythe all these youre

sacry

sacrifyces, saythe the Lorde? I am full of them. The burnte offerynges of wethers and fattelynges, the bloude of calfes, lambes and goates I wyll none of them. Who ye come before my syghte, whos required these thynges of youre handes. & ye shulde walke in my courtes? Bryng me no more sacrifics on thys manner in vayne. Your sensynge is abhomination vnto me. The feastes of the newe moone & the sabbathes and other holy dayes I can not abyde. Youre congregacions are wycked. Youre Calendes and youre solemne feastes my soule hatethe. I am euen werye of them. It greuethe me to the harte for to suffer them. Whan ye shall praye many prayers, I wyll not heare you. For youre handes are full of bloude. Be ye washed & clene. Take awaye your euell thoughtes from myne eyes. Cease to do euell, learne to doo well. Seake iudgement healpe the poore oppressed, be fauorable to the fatherles, defende the wydowe, and than come and reproue me, saythe the Lorde. If youre synnes be as redde as scarlet, yet shall they be made as whyte as snowe, & if they be lyke purple

purple, yet shall they be made lyke whyte wolle. If that ye wyll be contented & heare me, ye shal eate the good frutes of ỹ earth: If that ye wyll not, but prouoke me vnto anger, the swerde shal deuoure you, for the mouthe of the Lorde hathe spoken it.

Jere. vii.

Put your burnte offerynges to youre sacrifices and eate the flesche. For whan I broughte your fathers oute of the londe of Egipte, I spake not one worde to them of burnt offerynges & sacrifices, but thys I commaunded them, sayenge: Heare my voyce, and I shall be your God, & ye shall be my people, and walke in all the wayes that I haue commaunded you, ỹ ye maye prosper.

Amos. v.

I hate & vtterlye defye youre holy dayes and where as ye sense me whan ye come to gyther, I wyll not accepte it. And though ye offer me brent offerynges, yet wyll not I receaue your gyftes. A waye from me wythe that noyse of thy songes, for I can not abyde the hearynge of thy playeng at the organnes. Prouide ỹ equite may flow

as

as the water, rightcousnes as a mighty streame. For in these thynges haue I delyght and pleasure, sayth the Lorde.

iii Reg. xviii.

Howe longe wyll ye halte on both partes? If the Lorde be God, followe hym: If Baal be God, followe hym.

Math. xv.

This people draweth nygh vnto me with theyr mouth, & honoureth me wyth theyr lyppes, but theyr harte is farre fro me, bycause they worshyp me in vayne, teachynge doctrine, euen the commaundementes of men.

Math. xxiii.

Wo be vnto you ye Scribes and Pharisees, ye very Hipocrites, which deuoure wydowes houses vnder ỹ pretence of long prayer, ye shall therfore receaue more greuous damnacion.

Joan. xvi.

The tyme shall come, that who so euer killeth you, shall thynke that they do vnto God an hygh good seruyse.

Leuit. x.

Nadab and Abihu of a good entent offered

fered incense to the Lorde wyth straunge fyre, yet for all theyr good zeale they were consumed with the fyre so that they dyed before the Lorde.

1 Reg. xiii. xvi.

Kyng Saule thought that he had done great worthyp vnto God, whan in the absence of Samuell he offered burnte offerynges, but Samuell sayde vnto hym, thou haste done folyshely, nether hast thou kepte the commaundementes of the lorde thy God wherche I cõmaunded the Saule also contrary to the cõmaundemẽt of God spared Agag the kynge of Amelech alyue with the best and fattest flockes of shepe, oxen, &c. pretendynge that he reserued thẽ for to offer vnto the Lorde, but Samuell sayd vnto hym, forasmuche as thou hast cast away the word of the Lord, the Lorde hathe cast away the, that thou be nomore kyng. Wyll the Lorde burnte offerynges and sacrifyces and not rather that it may be obeyed vnto hys worde? Obedience is better than sacrifices, and to geue eare is

the

the Lordes commaundement is more than to offer the fatte of wethers.

ii. Reg vi.

Oza thought he had done God hyghe seruyce, whan he steyed the Arke of God in the wayne beyng in ieopardy of falling but yet was the Lorde angry wythe hym because he towched it, in so muche that he was stryken and lodenly dyed.

ii. Paralip xxvi.

Kynge Ozias toke vpon hym to burne incense vnto the Lorde, thynkyng that by this meanes he should hyghly please God, but for all his pretensede holynes he was stryken wyth leprosy, and so beyng cust out of the house of the Lorde, he continued a leper euen vnto hys deathe.

Of these aforesayde scriptures and Hystories mayeste thou learne that God is not worshypped as carnall reason and fleshely wysdome ymagineth and prescribeth, but as GOD hym selfe by hys holy scrypture byddeth, appoynteth and commaundeth.

As my father hath gyuen me commaundement, sayth Christ, so do I. A christen man ought to followe Christes steppes, & to walke as he hath walked.

¶ Of followyng our fore fathers.

If thou be moued at ony tyme to doute of the truthe of Goddes worde, whyche the Papistes at thys daye call newe learnyng, because thy forefathers haue bothe beleued and done the contrary, call theyse scripturis to thy remembrance.

Leuit. xviii.

Do not you theyse thynges, that they haue done, whiche were before you, nether be ye polluted in thē. I am the Lorde your God, kepe my commaundementes.

Exod. xxiii.

Followe not the company to do euyll.

iiii. Reg. xvii.

The Lorde sent hys Prophettes to his people, saieng, returne from your vnrighteous wayes, and kepe my preceptes and ceremonies accordyng to all the lawe that I commaunded youre fathers. But they woulde not heare, but became stiffenecked,

men as they? fo?fathers were ſtyffenecked, whiche woulde not obey they? Lo?de God.

Pſal lxxviii.

Let them put they? hope in God, & not fo?get the wo?kes of the Lo?de, but ſeake after his commaundementes: Lette them not be lyke they? fo?fathers, whiche were a frowarde and a ſpitefull nacion, a nacio̅ that wolde neuer be true harted no? beete an vpright mynde towarde God.

Pſal. cv.

Be not hard harted as your fo?fathers were, whyche chode and rebelled agayne me.

Pſal. cvi.

We haue ſynned with our fo?fathers, we haue done vniuſtly and committed iniquitie.

Pſal. cxlvi.

Truſt not in rulars, no? in the ſonnes of men, in whome is no healthe. For whan they? breth goeth awaye, they returne vn to they? earth, in that daye ſhall all they? thoughtes, councels, deuyſes and imaginacions come to nought.

Hiere. xi.

I haue alwaye sayde vnto your forefathers syns I brought thē out of the londe of Egipt euen vnto thys daye, heare my voyce. but they woulde not heare, nor once bowe ther eare vnto it, but euery one of them is gone a stray in the frowardnes of hys wycked harte. Yea the people of Juda and the menne of Jerusalem are also fallē vnto the wyckednesse of theyr forefathers, which woulde not heare my wordes, insomuche that they are all redy gone awaye after straunge Goddes and serue them.

The house of Israell and ꝑ house of Juda haue broken the couenaūte which I made with there fathers. Therfore thus sayth the Lorde, Beholde I wyl bryng in extreme ponyshements vpon them, so that they shall not escape from them. They shall cry vnto me, but I wyll not heare them.

The cityes of Juda and the inhabyters of Hierusalem shal go and cry vnto them, to whome they offred Sacrifice, and yet shal they not saue theym in the tyme of their trouble. Accordynge to the nomber of thy cityes ware thy Goddes. O Juda,

and

and after the nōber of thy waies, o Hieru-salem, haste thou set vp altares of abhomi-nacion to do sacrifice vnto Baalim.

Hiere. vij.

Youre forefathers haue forsaken me, sayth the Lorde, and they are gone awaye after straunge Goddes and haue serued them and worshypped them, yea they haue vtterly gyuen me ouer and haue not kept my lawe. But you haue wrought more abhominacio then al your forefathers haue done. For beholde, euery one of you walke after the lewdenes of his owne wycked harte, and wyll not heare me.

Ezechi. ij.

There forefathers haue broken my co-uenaunte euen vnto thys daye, and they to whome I sende the are chyldren wyth-out all shame and of suche an hart as can not be reclaymed.

Ezechi. xx.

Walke not in the co[m]maundemen tes of your forefathers, nor kepe not ther or-dinaunces neither pollute your selfes with ther Idolles For I am the Lorde youre GOD. Therfore walke in my preceptes

and kepte my iudgementes and do them.

Daniel.ix.

Confusion: of face and vtter shame be vnto vs, vnto oure kynges, vnto oure rulers, and to our forefathers, whyche haue synned.

Zacha.i.

Be not lyke youre forefathers, vnto whome the Prophettes in tymes past cryed, sayeng. Thus saythe the Lorde of hoostes. Turne from youre euell wayes and from youre abhominable thoughtes, but they wouldе not harken nor gyue ony attendance vnto me, sayth the Lorde.

ii Paral.xix.

Our forfathers haue synned and haue done euell in the syghte of the Lorde oure God. For they haue forsaken hym and turned awaye theyr faces from the tabernacles of the Lorde our God.

ii.Paral.xxx.

Be not lyke your forfathers & brethren whiche rebelled agaynst the Lorde God of theyr fathers, and he gaue them ouer into desolacion, as ye se your selues. Be not ye hardnecked now as were your forfathers,

but

but offer your hande vnto the Lorde and come to his sanctuary, which he hath sanctified for euer, and serue the Lorde your God, and so shall the indignacion of his wrathe turne awaye from you.

Joan. x.

All that came before me, are theues and robbers, but my sheepe haue not heard them.

Act. vii.

O ye stiffenecked and vncircumcised of hartes & eares, ye haue alwayes resisted the holy Ghoste, as youre forfathers dyd, so do ye. Which of the Prophettes haue not your forfathers persecuted?

¶ Of olde customes and longe vsages.

IF Satan or ony of hys members labour to plucke the from Gods worde vnto olde customes and longe vsages, auoyd him wyth these Scriptures followinge.

iiii. Reg. xvii.

Euen vnto thys present daye do they styl follow theyr olde customes. They fear

not the Lorde, neyther kepe they hys ceremonies and ordinances, hys lawes and cõmaundementes. The Prophettes cryed, worshippe no straunge gods, but feare the Lorde youre God, and he shal deliuer you from the power of al your enemies. But they wolde heare, but stil committed wickednesse accordynge to theyr olde custome. They pretended as thoughe they serued the Lorde, & yet neuertheles dyd they also serupze to theyr Idols. For as theyr forfathers dyd, so do theyr sonnes and neuewes euen vnto thys present daye

¶ Of newe learnyng.

If the aduersaries of true godlynes go about to perswade ỹ, that Christes gospell is newe learnyng, and ỹ therfore thou oughtest to gyue no eare vnto it, remẽber that this is no new blasphemy, but vsed many yeres before of wycked hypocrites, as thou shalte perceaue by these scriptures followyng.

Marc. 1.

Whan Christ preached in ỹ Synagoge at Capernaum, and healed the man that was possessed with an vnclene spirite, the people

people cried out & sayde, what new learnynge is thys.

Acta.xvii.

Whan Paule preched at Athens the resurrection of the dead, certen holy goddes as the Epicures and Stoikes threwe wyth hym and sayde what meaneth thys prater? Other sayde, he semethe to be a preacher of nowe dyuelles. Another company sayde, maye we not know, what new lernyng this is, that thou shewest? Thou bryngest in newe thinges in deede vnto our eares Oure olde fathers neuer taught vs no suche geare. We wyll therfore knowe, what these thynges meane.

¶ Of dissuadyng from the study, redyng or hearyng of the holy Scripture.

If Satan go about to dissuade the and to pluke thy mynde from studyinge, redyng or hearyng Gods worde, that thou mayst styll walke in darkenesse, and neuer come to the knowledge of the truth lest by this meanes thou shouldest be saued, leane not vnto hym, but enarme thy selfe agaist hys wicked tentacions wyth these Scrip-

ture-

tures followyng.

Exod. xiii.

Thou shalte tell thy sonne at the same daye, and saye, because of that whyche the Lorde did for me, whan I departed out of Egypt. Therfore shall it be a sygne vnto the in thyne hande, and a token of remembraunce before thyne eyes, that the lawe of the Lorde maye be in thy mouthe, howe that the Lorde broughte the out of Egypt wyth a myghty hande.

Numer. xv.

Speake to the chyldren of Israel, & saye vnto them, that they make theym gardes vpon the quarters of theyr garmentes amonge all youre posterities, and put yellowe typpes vpon ỹ gardes in the quarters. And the gardes shall serue you, that ye may loke vpon them and remember all the commaundementes of the Lorde and do them, that ye order not youre selues after the meanynge of your owne harte, nor go a whorynge after your owne eies. Therfore shall ye remember and do all my commaundementes, and be holye vnto youre God.

Deut.

Deut.iiii.

Take hede to thy selfe nowe & kepe well thy soule, that thou forget not ỹ thynges whyche thyn eyes haue sene, and that they departe not out of thy harte all the dayes of thy lyfe. And thou shalt teach them thy chyldren and thy chylders chyldren.

Deut.vi.

Heare o Israel, ỹ Lord our God is one lord only. And ỹ shalt loue ỹ Lord thy god w all thy harte, wyth all thy soule, & with all thy myght. And these wordes, whyche I cõmaũde the this daye, shalte thou take to harte, and shalte reherse them vnto thy chyldren, and shalte talke of theim, whan thou sytteste in thyne house, & whan thou walkest by the way, whã thou lyest downe and whan thou ryselt vp. And thou shalte bynde theim for a sygne vpon thyne hãde, and they shalbe a token of remembraunce before thyne eyes, & thou shalt wryte them vpon the postes of thyne house and vpon thy gates.

Deut.xi.

If ye herken vnto my commaundementes, whyche I commaunde you this daye, that

that ye loue the lorde your God and serue hym with all your harte & with all your soule, than wyll I gyue rayne vnto youre londe in dewe seaton, early and late, that thou mayst gather in thy corne, thy wyne and thyne oyle, and I wyll gyue grasse vpon thy felde for thy cattell, ỹ ye maye eate and be fylled. But beware that youre hart be not deceaued, that ye goo aside & serue other Gods & worshyp them, and than the wrathe of the Lorde ware whotte vpon you, & he shutte vpe the heuen, that there come no rayne, & the earthe gyue not her encrease and ye perysshe shortely from the good lond, which the Lord hath gyuē you.

Put vp therfore these my wordes in your hartes and in your soules, and binde them for a sygne vpon youre handes, that they be a token of remēbraūce before your eyes, and teche them your chyldrē, so that thou talke of them, whan thou sytteste in thyn house, or walkest by the waye, whan thou lyghest downe and whan thou rysest vp, & wryte thē vpon the postes of thyne house and vpon the gates, that thou and thy chyldren maye lyue longe in the lande

which

whiche the Lorde swar vnto thy fathers to gyue them as longe as the dayes of heauen endure vpon earthe.

Deut. xxxii.

Let my doctrine encrease as rayn and my speache flowe as dothe the dewe. Euen as the rayne vpon the grasse, & as the droppes vpon the herbe

Take to hart all the wordes, whyche I testify vnto you this day that ye cõmaũde your chyldren to obserue and do all thise wordes of thys lawe. For it is no vayne worde to you, but it is your lyfe, and thys worde shall prolonge your lyfe.

Josue. i.

Be stronge and very bolde, that thou mayest kepe & do euery thynge accordyng to the lawe that Moses my seruante commaunded the. Turne not aside frõ it neither to the ryght hande nor to ỹ lyft, that thou mayest deale wyselye whyther so euer thou goest. And let not the booke of this lawe departe out of thy mouthe, but exercyse thy selfe therin daye and nyghte, that thou mayst kepe and do euery thynge accordynge to it that is wrytten therin.

Than

Than shalte thou prosper in thy wayes and deals wisely. Loo I haue cōmaunded the to be stronge & bolde. Feare not and be not afrayd, for thy Lord thy God is with the, wyther so euer thou goest.

Psal. i.

Blessed is the man that delyteth in the lawe of the Lorde & exercyseth hymselfe in hys law both daye and nyght

Psal. ii.

Laye hand on learning, leest ꝑ lorde be angry, & so ye perysshe frō the ryght waye

Psal xviii.

The lawe of the Lord is pure it turneth soules. The wytnesse of the lorde is fayth-full, it gyueth wysdome euen vnto babes. The statutes of the Lord are ryghte, they reioyse the harte, the commaundement of the Lorde is bryght and lyghteneth eyes. The feare of the Lorde is holye, it endureth for euer the iudgmētes of the Lord are true & ryghteous altogyther. They are more pleasaunt and worthye more to be desyred than golde and precyous stonne, yea they be swetter than the hony and the hony combe.

Psal

Psal. lxxxv.

The Lord shal tell in ỹ scriptures of the people & of those prynces ỹ ware in her.

Psal. cxiii.

Blessedde is the manne whome thou haste nurtered, O Lorde and taught hym thy lawe.

Psal. cvii.

He hath sent hys worde & healed them & delyuered them from theyr destruccions

Psal. cxviii.

Blessed are they that serche hys testimonyes, & seke after hym w̄ ther hole hart

Thou hast gyuen streyght charge, that thy cōmaūdementes shuld be kept. Oh ỹ my wayes were stablyshede to kepe thy statutes. Then shulde not I be cōfoūded whyle I haue respecte vnto all thy commaundementes.

Wher wyth all shall a yonge mā clense hys waye? Verely by rulynge hymselfe according to thy worde. With my whole hart haue I sought the, oh let me not go wronge oute of thy cōmaūdementes. Thy wordes haue I hydde wythin my harte ỹ I shulde not synne agaynste the.

Thou rebukest the proude, cursed are

they that departe frō thy cōmaūdemētes.

In thy testimonyes is my delyte, yea thy statutes are my coūcellers, Teache me O Lorde, the waye of thy statutes, and I shall kepe it vnto the ende, Oh geue me vnderstondynge and I shall kepe thy lawe, yea I shall kepe it wyth my whole harte. Lede me in ỳ pathe of thy cōmaūdemētes, for ỳ is my delyte. Enclyne my harte, vnto thy testimonyes & not vnto couetousnes.

The lawe of thy mouthe is better vnto me, than thousandes of golde and syluer;

The wycked men haue tolde me tales, but nothynge agreable to thy lawe. For al thy commaundementes are true, yet haue thongodly persecuted me.

If my delyte ware not in thy lawe, I shulde perysshe in my trouble.

Oh howe swete are thy wordes vnto my throt, yea more thē hony is vnto mi mouth

Thy word is a lantarne vnto my fete, and a lyght vnto my pathes.

It is hygh tyme for the o Lorde to laye to thyne hand, for they haue destroyed thy lawe. For I loue thy commandementes a- boue golde and pyrectus stoune.

The preachynge of thy worde gyueth lyghte, yea and byngeth forth vnderstondynge euen vnto the verye babes.
Healthe is far from the vngodly, for they regarde not thy statutes. But great is ỳ peace ỳ they haue whyche loue thy lawe, & they are not offended at it.

Prouerb. ii.

My sonne, yf thou wylte receaue my wordes, and kepe my cõmandementes by the, that thyn eare maye harken vnto wysdome, apply thyne harte then to vnderstõdynge. For yf thou cryest after wysdome, and callest for knowelege: yf thou seekest after her as after moneye, & dyggeste for her as for treasure. Then shalte thou vnderstond the feare of the Lord and find the knowlege of God. For it is the Lorde that geueth wysdome, oute of hys mouth commeth knowledge and vnderstondyng. He preserueth ỳ welfare of ỳ ryghteous, and defendeth them ỳ walke innocentlye: he kepeth them in the ryghte pathe, and preserueth the way of the saynctes: Then shalte thou vnderstõd ryghteousnesse, iudgemẽt and equitie, ye & euery good pathe. yf

wysdome enter into thyne harte, and thy soule delyte in knowlege: then shall counsell preserue the & vnder stādynge shal kepe the. That thou mayest be delyuered from the euel waye, and from the man that speaketh frowarde thynges. From suche as leaue the hyghe strete, and walke in ỹ waye of darknesse: which reioyce in doyng euell and delyte in wycked thinges: whose wayes are croked and theyr pathes shlaunderous. That thou mayeste be delyuered also from the straunge woman, and from her that is not thyn owne, whych geueth swete wordes forsaketh ỹ husbande of hyr youthe, & forgetteth the couenaunte of hyr god. For hyr house is enclyned vnto deathe and hyr pathes vnto hell. All they that go in vnto her come not again, nother take they hold of the waye of lyfe.

That thou mayeste walke in the good waye, & kepe the pathes of the righteous, For the iust shal dwel in the londe and the innocentes shall remayne in it: but ỹ vngodly shal be rooted out of the londe, and the wyckedde doers shalbe taken out of it.

Pro.

Proverb. iii.

Blessed is the man that fyndethe wyse dome & opteneth vnderstādyng, for ỹ getting of it is better thē ony marchaūdise of syluer, & ỹ profyte of it is better thē golde.

Wysdome is more worthe then precious stones, & all ỹ thinges that thou canst desyre, are not to be compared vnto her.

Upon hyr right hande is longe lyfe, & vpō hyr left hand is riches and honoure.

Hyr wayes are peasaunt wayes and all hyr pathes are peaseable.

She is a tre of lyfe to them that lay holde vpon her, and blessed are they that kepe her faste.

My sonne, let not these thynges departe from thyne eyes, but kepe my lawe & counsell: so shal it be lyfe vnto thy soule, and grace vnto thy mouthe.

Then shalte thou walke safelye in thy waye, and thy foote shall not stomble. Yf thou slepest, thou shalt not be afrayde, but shalte take thy rest & slepe swetely. Thou shalte not nede to be afrayde, of any soden feare, nother for the vyolent rusheng in of the vngodlye whan it commethe.

For the Lorde shalbe beside the
kepe thy foote that thou be not taken.

Prouer. iiii.

Let thyn herte receaue my wordes, kepe
my commaundementes & thou shalt lyue.
Get the wysdome, get the vnderstōding
forget not the wordes of my mouthe, and
shrynke not from them. Forsake her not,
and she shall preserue the: loue her, and she
shall kepe the. The chefe poynt of wysdom
is, that ỹ be willinge to opteine wysdome,
and before al thy goodes to get the vnder-
stondynge. Make moche of her, & she shall
promote the: yee if thou embracest her, she
shall bringe the vnto honoure.

She shall make the a gracyous head,
and garnishe the with ỹ crowne of glorye.
Heare my sonne, and receaue my wordes,
that the yeares of thy life may be many: I
wyll shewe the the waye of wysdome, and
lede the in the ryght pathes. Soo that yf
thou goest therin, ther shall no straytnesse
hynder the: and whan thou runnest, thou
shalte not fall. Take faste holde of doc-
trine, let her not goo: kepe her, for she is
thy lyfe.

Pro-

Prouer. vi.

The cõmaundement is a lanterne and the lawe is a lyght and the waye of lyfe.

Pro. xix.

Where no knowledge of Goddes worde is, the soule is not well.

Pro. xxiii.

Applye thy harte vnto learnynge and thyne eare to the wordes of knowledge.

Pro. xxviii.

He that turneth awaye hys eare from hearynge the lawe, his prayer shall be abhorred.

Pro. xxix.

Whan the preachyng of Goddes worde fayleth than perysheth the people.

Pro. xxx.

Euerye worde of God is pure and cleane yea it is a shyld to them that truste in it.

Sap. xiii.

Vayne are all those men, in whome no knowlege of god is.

Sap. xvi.

Neyther herbe nor emplasture hathe healed them, but thy worde, o Lord, which healeth all thynges.

Eccl. i.

The fountayne of wysdome is the word of

of God.

Eccl.v.

Be meke and lowly to heare the worde of God, that thou mayest vnderstand and bryng forthe a wyse & trus answere.

Eccl.vii.

Haue all thy pleasure in the commaundementes of God, & in hys lawes be thou moost of al occupyed, and he shal gyue the an harte and a desyre of wysedome shall be gyuen the.

Eccl.xvi.

Be not slacke to beleue the word of God.

Eccl.xxi.

Learnynge is a precious iewell to a wyse man.

Eccl.xxiii.

Nothyng is better than the feare of God, and nothyng is sweter than to haue a respect vnto the commaundementes of the Lorde.

Esaye.v.

My people is led captiue, because they haue no knowlege.

They haue caste awaye the lawe of the Lorde of hoostes, & the worde of the holye one of Israell haue they blasphemed.

Ther

Therfore is the wrathe of the lord whote a-
genste his people , and he wyl stretche out
hys hād and destroye them.

Esaye. viii.

Make haste vnto the lawe & wytnesse.
If they speake not accordyng to hys word
they shall not haue the mornyng lyght.

Esaye. lv

All ye that are a thyrst, come vnto ỹ wa
ters, and ye that haue no mony, make hast
by & eate. Come , I saye, bye wythout mo-
ny, and wyth out ony exchaūge wyne and
mylke. Why laye ye out youre monye for ỹ
that is not bread in dede, and spend youre
labour about that , that shall neuer satisfy
you. Heare me, heare , I saye, and eat that,
whyche is good ỹ ye maye be well lykyng.
Gyue eare and come vnto me, heare me , I
saye and your soule shall lyue

As rayne and snowe commethe downe
frome heuen and returneth not thyther a-
gayne, but waterethe the earthe, and ma-
kethe it to budde and bryng forthe frute
so that it geueth seed to ỹ sower and bred
to the eater, so shall my worde be, that shall
come out of my mouth.

It shall not returne vnto me voydebut shall do what so euer I wyll, and prosper in them, to whom I sent it.

Jere. ix.

Let not ỹ wyse man reioyse in hys wysdome, nor the strong man in hys strengthe nor yet let the ryche man glory in hys ryches, but let hym ỹ reioyte reioyse in this thyng ỹ he know me, ỹ I am ỹ Lord which do marcy, iudgement and righteousnes in theearthe.

Jere. xxvi.

Withdrawe not the worde from ỹ people, if peraduenture they heare and turne from theyr wycked waye so that it maye repent me of the euel whiche I haue determinid to do vnto them for the maliciousnes of theyr councels.

Baruch. iii.

Heare Israel the cõmaundementes of lyfe, gyue eare that ỹ mayst become wise. Howe chaunced it O Israel, that thou art in the londe of thyn enemyes? Thou arte worne oute in a straunge londe thou arte defyled wyth the deade. Thou art deputed wyth them, that go downe vnto hell. Thou haste forsaken the fountayne of wysdome.

For

for if thou haddest walked in the waye of God, vndoubtedly thou haddest dwelt in reste vpon the earthe. Learne therfore where wysdome is & where vnderstādyng is, that thou mayst also knowe where continuaunce of lyfe is and all thynges necessarye for to mayntayne the same, agayne where the lyght of the eyes and peace is.

Baruch. iiii.

This is the boke of the cōmaūdemētes, and the lawe, whyche abydeth for euer. All that kepe it, shall come vnto lyfe, but they that forsake it, shall come vnto death.

Amos viii.

Behold the day is come, sayth the Lord, that I wyl cast an honger vpon the earth not the honger of brede, nor the thyrste of water, but of hearynge the worde of the Lorde. And they shall go from sea to sea, and walke aboute from the South to the Este, seakyng the worde of the Lord, and yet shall they not fynde it.

Math. iiii.

Wythe the worde of God Christe ouercamme Satan.

Math. iiii. Deut. viii.

Man shall not lyue wyth bred alone, but

but wythe euery woꝛde that commeth out of the mouth of God.

Math.xxii. xii.xv.

Chꝛist wyth the scriptures ouercõmeth the Phariſes temptynge hym. Wythe the scriptures alſo he defendeth his Diſciples agaynſt the Phareſes. He repꝛoued them, becauſe they were ignoraũt in the Scriptures, ſayenge, ye erre and goo oute of the true waye, becauſe ye know not the ſcriptures.

Math.xxiiii.

Verely, verely I ſaye vnto you, this age ſhal not paſſe, tyl al theſe thynges be done. Heauen and earth ſhal paſſe away, but my woꝛdes ſhall not paſſe awaye.

Luke.xi.

Blyſſed are they that heare the woꝛde of God, and kepe it.

Luke xiiii.

Blyſſed is he that eateth bꝛead in the kyngdome of God.

Luke.xvi.

They haue Moſes and the Pꝛophettes, let theym heare them. If they heare not Moſes and the Pꝛophettes, neyther wyll they beleue, thoughe one ſhoulde ryſe frõ the

the deade.

Joan.iii.

This is cõdẽnaciõs, that lyght is come into the worlde, & the menloued darkenes more thã light, because theyr workes were euel. For euery man that doth euel, hateth the lyght, nether commethe he to ỹ lyghte leest hys workes shulde be reproued. But he ỹ doth truthe, cõmeth to the lyght that hys dedes myghte be knowen, howe they are wrought in god.

Joan.v.

Searche the Scryptures, for ye thynke to haue eternall lyfe in thẽ, & these are they whiche testife of me, neyther wyll ye come vnto me that ye maye haue lyfe.

Joan.vi.

The wordes that I speke to you are spirite and lyfe. Lorde to whome shall we go? Thou haste the wordes of euerlastyng lyfe

Joan.viii.

He that is of God heareth ỹ wordes of GOD. But ye heare not, because ye are not of God. If any man kepethe my worde he shall neuer se deathe.

Joan.x.

My shepe heare my voyce, and I know them

them, and they folowe me & I gyue them euerlastyng lyfe

Joan.x.

Walke whyle ye haue lyght leest derke-nes ouerwhelme you. He that walketh in darkenes, knoweth not whyther he goeth Whyle ye haue lyght, beleue in the lyght, & ye maye be the chyldren of lyght.

Joan.xiiii.

He that hathe my preceptes & kepethe them, he it is that louethe me. If ony man loueth me he wyll kepe my worde, & my fa-ther loueth hym, and we shall come to hym and dwell with hym.

Joan.xvii.

This is euerlastyng lyfe, euē to know the thalone trewe God, & whom thou hast sent Jesus Christ.

Joan.xviii.

Euery one that is of the truthe, hea-reth my voyce.

Rom.i.

The gospell of Christ is ỹ power of God vnto saluacyon for so many as beleue.

Rom.ix.

Excepte the Lorde of hoostes had lefte vnto vs seed that is hys moost blessed word

ỹe

we had bene as Sodome, and myght well haue bene lykened to Gomorre.

Roma x.

Fayth commeth by hearyng, & hearyng by the worde of God.

Rom.xv.

What so euer thynges are written afore tyme, are wryten for our learnyng, that we thorowe pacyence and confor the of the scriptures myght haue hope.

i.Cor.i.

The word of the crosse is to them that pe ryshe, foolyshnes, but to vs that obtayne saluacion it is the power of God.

ii.Cor.ii.

The preachers of Christes gospel are vnto God the swete sauoure of death, and vnto the other parte are they the sauer of lyfe vnto lyfe.

ii.Cor iiii.

If the gospel of Christ be yet hyd it is hyd among them that are lost, in whom ỹ God of this world hath blynded the myndes of them which beleue not leest the lyght of ỹ glorious Gospel of Christ, whyche is the Image of God, shoulde shyne vnto them.

Colos.iii.

Coloss.iii.

Let the worde of Christ dwell in you rytchely withe all wysdome. Teache and monyshe one another.

i. Tess.v.

Quenche not the spirite. Despyse not the studies and preachynges of the holy scripture. Proue al thynges, and that is good, holde faste.

i. Timo.ii

God wyll all men to be saued, and come vnto the knowledge of the truthe.

i. Timo.iiii.

Gyue thy mynde to redynge, exhortacō and doctrine. Continewe in these thinges.

ii. Timoth iii.

Continewe in readynge the holy scripture, which is able to make the wyse vnto saluacion thorow the faythe whyche is in Christ Jesu. For al scripture gyuen by inspiracion of God, is profitable to teache, to improue, to amende and to instructe in righteousnes, that the man of God maye be perfecte & prepared to all good workes.

Hebre.iiii.

The word of God is lyuyshe & myghtye in operacion, and sharper than any two edged

edged swoorde.

Jacob. i.

Laye apart eal filthines, al superfluite of maliciousnes, & receaue wyth mekenesse the woorde that is graffed in you, whyche is able to saue your soules. And se ye be doers of the woorde, and not hearers only disceauyng your selues. For if any heare ỹ word and do it not, he is lyke to a man, that beholdeth his bodely face in a glasse. For as soone as he hathe looked on hym selfe, he goeth his waye, and forgeteth forth withe what his fashon was. But who so lokethe in the perfecte lawe of lyberte & cõtinueth therin (if he be not a forgetfull hearer but a doer of the woorche) ỹ same shal be happye in his dede.

i. Pet. ii.

Laye alyde all malice and gyle and dissimulacion and enuye, and all backbytyng, as newe borne babes desyre that milke, not of the body, but of the mynde, whyche is without corrupcion, that ye may grow therin.

ii. Pet. i.

We haue a ryght sure word of prophecy,

wherunto ye take hede, as vnto a lighte that shineth in a darke place, ye doo well, vntil ỹ daye dawne, and the day starre arise in youre hartes. So that ye fyrste knowe thys, that no prophecy in ỹ scripture hath any priuate interpretacion. For the scripture came neuer by the wyll of mã, but holy men of God spake as they were moued by the holy ghoste.

¶ Joan i.

Who so euer trangresseth, and abydeth not in the doctrine of Christ hath not god. He that endureth in ỹ doctrine of Christ, hath both the father and the son. If there come ony to you, and bryng not this learnyng, wyll receaue not to house, neither ones byd hym God spede, for he ỹ byddeth hi god spede, is partaker of hys euell dedes.

Apoc.i.

Blessed is he that readeth and heareth ede wordes of the Prophecye, and kepeth these thynges that are wrytten therin.

Apoc.xxii.

Blessed is he that kepeth the wordes of the Prophecye of thys boke.

Eccl.xxi.

God the father wylle the lawes of the

ten cõmaundementes in tables of stone wyth hys fynger.

Deut. xvii

A kynge is cõmaunded to rede the boke of the lawe of the Lord all the dayes of his lyfe, that he maye feare the lord hys God.

Josue. i.

Josue was cõmaunded that the boke of the Lordes lawe shulde not departe frõ hys mouthe, but that he shulde studye in it day and nyght, that he myght kepe and do all thynges yͭ are written in that boke.

i. Reg. xv.

Kynge Saule was caste downe from hys royal estate, because he was negligent and disobedient to the lawe of God.

i. Par. xxii.

Whan Dauid laye on his death bedde, he sayd to Salomon, Thou shalte prosper and come to greate renome, yf thou kepest the commaundementes and ordinaunces, whyche the Lorde cõmaunded Moses.

ii Par. xxiii.

Joas, whã he was crowned in the tẽple had the lawe of the Lorde delyuered vnto hys handes, that he shoulde kepe & mayntayns the same.

ii Para. xvii.

Iosaphat walked in the commaundementes of the Lorde, & loued Gods worde so entierly, that he sent hys princes, Leuites and prestes to teache in all partes of Juda, whych had the booke of the Lordes lawe with them, and went about in al the cytyes of Juda, and taughte the people.

ii Par. xxx.

Ezechias diligently walked in the lawe of the lorde, purged hys realme of all Idolatrye, set vp agen the true worshyppyng of God, and exhorted all hys subiectes to followe the lawe of theyr Lorde God.

ii Paralip. xxxiiii.

Josias that moste godlye kynge, which walked so purely in the wayes of the lord, that he declined nether on the ryghte hand nor on the lyfte, when the boke of the lawe was deliuered vnto hym, dydde not onlye cause the boke to be red before hym, but he hym selfe also red it before all hys people, both smale and great and (all Idolatry destroyed) restored the trewe religyon to hys kyngedome.

ii. Esd. viii

Esdras red the lawe of the lorde playnly

and

and distinctli to the people, and they gaue very earnest and diligent attendaunce to the hearynge of it.

Deut. iiii.

The people are commaunded of God not only to rede hys holy law, but also diligētly to exercise themselfes in the meditacion thereof so long as they liue, and to teache it theyr chyldren, yea to talke of it both in their house, & whan they go abrod, and to wrighte it vpon the thrasholdes, doores & postes of ther houses, that it may be euer in ther syghte. For man shall not lyue wyth bredde alone, but wythe euerye worde that proceadethe from the mouthe of GOD.

Luke. v.

The people preased so greatlye vpon Christe to heare the worde of God, that he was compelled to enter into a shyppe and so to teache them.

Luke. x.

Mary ỹ syster of Martha sate at Jesus fete and hearde his preachyng. And whan Martha beynge greatly combred about moche seruyng & other worldlye busynes-

ses sayde to Christ, Master dooste thou not care that my sister hath lefte me to minister alone? bydde her therefore that she helpe me? He sayde, Martha, Martha, thou carefest & art troubled about many thynges, but one thynge is nedfull. Mary hathe chosen her that good parte, which shal not be taken away from her.

Luke.xix.

When Christ preched in the temple all the people dyd hange of hys mouthe, hearyng hym.

Mar.viii

The people had so greate delight to heare Christ preache and declare the wyll of hys heuenly father, that they layeng apart al worldly matters, folowed hym whyther so euer he went, insomuch that by the space of thre dayes they did eate nothyng at al. Fervente was the loue of Gods worde in those menne but sul colde affection do our men beare towardit at thys present tyme God kyndle theyr darke hartes wyth the fyre of hys holy spirite.

Act.ii.

Peter turned thre thousande at one of his

hys sermons.

Act. viii

The Eunuche chamberlaine of great authoritie wythe Candace Quene of the Ethiopians redde the Prophet Esaye, syttyng in his Charette, to whome the holy Ghoste sent Philyppe, whych dyd both expounde the scriptures vnto hym, and also baptysed hym. Se dere are they to God which delyght in ỹ reading of his holy worde.

Act. xvii.

The noblest of byrth among thē of Thessalonia, whych receaued ỹ word with all diligence of mynd, searched the Scriptures dayly, whyther those thynges were euen so as Paule and Sylas preached.

Act. xviii.

Apollos was an eloquente manne and myghtye in the scriptures. He was informed in the way of the lorde and he spake feruently in the spirite and taught delygently the thynges of the Lorde, and yet knewe he but the baptisme and doctrine of Johan only, whom whan Aquila and Priscilla were beyonde laye parsons had harde, they toke hym vnto them and expounded vnto hym the waye of GOD more perfectely.

in somoche that afterward he myghtely ouercame the Jewes and that openly shewyng by ỹ scriptures ỹ Jesus was Christ

Act.xxi.

Philip the Euangelist and preacher of the Gospell, had soure doughters excellently learned in the holy scryptures.

ii.Tim.iii.

Timothe was brought vp in the holye Scriptures from his yonge age.

Dan.xiii.

Sulanne from her infancy, was so diligently brought vp of her parentes in the lawe of God, that she dyd not onlye feare God, but also choised rather to be stoned vn to death, then she wolde ones transgresse ỹ lawe of God by commyttynge adultrye.

¶ Of the prosperite of the wycked worldlynges & of theyr finall destruccion. Also of the plage ỹ folowethe the despysing of Goddis worde.

If Sattan oure olde aduarsary with hys handmayde the flesshe, shall at ony tyme moue the to forsake God & hys holy worde by consydrynge the florysshyng and triumphant estate of ỹ wicked worldlynges, and the myserable condicion of the

Lordes

Lordes seruauntes and the professours of Goddes truth, whyche lyue in all kynde of misery, wretchednes and pouerte and are pyteously oppressed of theyr tyranny, whā on the contrary parte, the vngodly haue al thynges at ther owne pleasure, and lyue at theyr hartesease without eny disturbaūce or lacke of tēporall thynges, consente not to hys subtyle assautes, but manfully resist them, cōsyderynge that thoughe thyngodly reygne in thys worlde, & haue the vppermoste hande, yet shal there ende be myserable, when the poore afflicted for Goddes sake, shal after theyr manyefolde temtacyons be rewarded wyth perpetual ioye and euerlastyng glory. And ẏ thou mayst be the more assuredly persuaded in these thinges, set these scriptures euer before thyne eyes.

Jere. xii.

Thou arte, O Lorde, more righteous, than that I ought to reason with the. Nevertheles let me talke with the in thynges reasonable. How happeneth it ẏ the way of the vngodly is so prosperous, & ẏ it gothe wel wyth them which wythout ony shame offends & lyue in wyckednesse? Thou plan-

tes

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Jere. xii.

Thou arte, O Lorde, more righteous, than that I ought to reason with the. Nenertheles let me talke with the in thynges reasonable. How happeneth it ẏ the way of the vngodly is so prosperous, & ẏ it gothe so well wyth them which wythout ony shame offends & lyue in wyckednesse? Thou plan-

tes

fest them, they take roote, they growe, and bryng forth fruite. They bost muche of the, yet dosse thou not punysshe them.

Job. xxi

Knowest thou not this, namely that from the begynnyng (euer iens the creacion of man vpō earth) the prayse of the vngodly hath ben short, & that the ioye of the hypocrites hathe continued but the twynckelyng of an eye? Though he be magnified vp to the heauen, so yͭ hys head reach vnto the clowdes yet he perysheth at the laste lyke dounge: In somuche that they which haue sene hym, shal saye: Where is he? He vanysheth as a dreame, so that he can no moze be found, & passeth away as a vision in the night. So that the eye which sawe hym before, getteth nowe no syght of hym, and hys place knoweth hym no moze.

Job. xxi.

Wherfoze do the wicked mē lyue in health and prosperite, come to theyr olde age, and encrease in ritches? Theyr chyldren lyue in theyr syght, and theyr generacion before theyr eyes. Theyr houses are safe from all feare, for the rodde of GOD

doth

yth not smyte them. Theyr bullocke gen-
dreth, and that not oute of tyme: theyr
kowe calueth, and is not vnfrutefull.

They sende forth theyr chyldren by flock-
es, and theyr sonnes lede the dãunce. They
beare wyth them tabrettes & harpes, and
haue instrumentes of musycke at theyr
pleasure.

They spend theyr dayes in welthynes:
but sodenly they go downe to hell.

Maruche 11.

O Lorde howe longe shall I crye, and
thou wylte not heare? Howe longe shall I
complayne vnto the sufferynge wronge &
thou wylte not healpe? Why letteſt thou
me se errynes and labour? Tyranny & vi-
olẽce are before me, power ouergoth right
for the lawe is rotten in peces, and there
cõme no ryght iudgement go forthe. And
why? the vngodly is more set by then the
righteous, this is the cause that wronge
iudgement proceadeth.

In that same Chapter.

Thyneſes are clene, thou mayſt not se euil
thou canſt not beholde that thyng that is
wicked.

Wher

Wherfore then doste thou looke vpon the vngodly, and holdest thy tonge, whan the wicked deuoureth the man that is better than him selfe? Thou makest men as ỹ fysshe of the sea, and lyke as the creppynge beastes that haue no gyde. They take vp all with theyr angle, they catche it in theyr net, and gather it in theyr yarne: wherof they reioyce and are glad. Therfore offer they vnto theyr net, and do sacrifyce vnto theyr yarne: because that thorowe it theyr portion is become so fat, and theyr meate so plenteous. Wherfore they cast out theyr nette agayne, and neuer cease to slaye the people.

Abacu. ii.

Lyke as the wyne deceaueth the dronkarde, euen so the prowde shall fayle and not endure.

Psal. xxxvii.

Full miserable is the death of the vngodly, for they that hate the iust shall be plucked vp by the rote.

Psal. xxxvii.

Freate not thy selfe at the vngodly, be not thou enuious agaynst the euell doers.

For

for they shall soone be cut downe lyke the
grasse, and be withered euen as the grene
herbe. Greue not thy selfe at one that hath
prosperite and lyueth in abhominacion.
Leaue of from wrathe, let go displealure,
set not thy gelousy moue the also to doo
euel. For wycked doers shal be rooted out,
but they that patiently abyde the Lorde,
shall enherite the land. Suffer yet a lytle
while, and the vngodly shal be clene gone,
thou shalt looke after his place, and he shal
be awaye.

The vngodly layth wayt for the iuste,
and gnasheth vpon him wythe his tethe.
But the Lorde laughthe hym to scorne,
for he seeth that hys daye is commynge.
The vngodly drawethe out the swerd and
hey bowe to caste downe the simple, and
to slea suche as go the tyght waye.
Neuertheless hey swerde shal go thorow
hey owne harte, and hey bowe shall be
broken.

The vngodly shall perysshe, and when
the enemies of the Lord are in hey houses, they shal cõsume, yea euẽ as the smoke
shall they consume awaye. I my selfe haue
sene

sene the vngodly in great power, & flo
shyng lyke a grene baye tre, but whan
I cente by, loo he was gone. I soughte hy
but he coulde no where be founde.

Kepe innocency and take hede vnto th
thyng that is ryght, for that shall bryng
man peace at the laste. As for the tran
gressoures, they shall perysshe togyther
and the vngodly shall be rooted out at th
laste.

Psal. lii.

Wherfore thus arrogātly magnifye
thou thy selfe at all tymes, o mischeuou
gyaunte: Wherfore enforcethe thy tong
mischefe forgyng disceat lyke a new set ra
ser? Wherfore louest thou malice rathe
than honestie, rather to lye then to spe
truethe? For thou delyghtest in all manne
of pernicious speche, oh fraudulent tong
Wherfore euen God shall vtterly rend th
vp by the rootes and destroye the, he shal
throwe the downe out of thy tabernacle
and pluckе thy rootes oute of the landa
the lyuyng men.

Psal. liii.

My feete were almoost gone, my fotyng
fal

had almoost sayled me. When I fell into a sonde angrye mynde to se all thynges prosperously succede wythe the vngodly. They bear no burdens, but be in all ease & ryches. They be not oppressed wythe mortall misery of men, neither beare lyke other me. Wherfore they are so puffe vp wyth pryde that they be drowned in mischefe & iniury.

So that for theyr welthye ryches they be gyuen into al lustes and followe the desyres of theyr owne hartes. All thinges do they abhorre saue those onely, whiche they them selues speake, yea & that so proudly. They stretche forth theyr mouth vp into heauen, but theyr tonge wandzethe thorowe out the world. Wherfore they haue theyr flocke here followyng them, and here commeth forthe theyr so great auauntage yea and they dare saye also, how should god know it, and howe shoulde the highe God weygh it? Wherfore thus considered I in my selfe, lo, these vngodly and ryche men possesse ryches perpetually. In vayne therfore do I purifye my harte, in vayne do I washe my handes withe innocency.

In vayne am I beaten all the daye, and chastened

chastened all the whole nyght. Whyles I thus, I saye considered wythe my selfe, I had almoost reproued the felowshyp of thy chyldren. And I thought then to knowe that thynge, whiche was right harde and heuy for me to know. Until I was entred into the secret holye place of God, and cõsidered the ende of these men. That is to wete, that thou haddest set theym in a slypery place to caste them downe hedlonge. Lorde howe sodenly are they banished and destroyed, cõsumed with sõdry mischyfes: No notherwyse than a dreame after a mã is awake, for euen so LORDE doste thou bryng to nought theyr image, euẽ in theyr owne citte.

Psal. cxl

The vnryghteous man shal receaue his punishmentes whã he dieth.

Amos. vi.

Wo be to the proude welthye in Syon, euen to suche as thynke them so sure vpon the mounte of Samaria, whych holde thẽ selues for the best of ỹ worlde, and rule the house of Israel, euẽ at theyr owne pleasure. Ye are taken out for the euyll day, euen ye

that

that syt in the stole of wylfulnes: ye that lyghe vpō beddes of Iuery, and vse your wantonnes vpon youre couches: ye that eate the best lambes of the flocke and the fattest calues of the droaue: ye ỹ synge to the lute, and in playeng of instrumentes cōpare youre selues vnto Dauid: ye that dryncke wyne oute of gobblettes and annoynte youre selues wyth the beste oyle, but no man is sorye for Josephs hurte. Therfore nowe shall ye be the fyrst of thē, ỹ shalbe lead away captyue, and the lusty chere of the wylful shal come to an ende.

Luke. vi.

Wo be to you that are rych, ỹ haue ther in youre consolation. Wo be to you that are full, for ye shall honger. Wo be to you that now laugh, for ye shal wayle & wepe. Wo be to you, when all men shall prayse you, for so dyd theyr fathers to the false Prophetes.

Philip. iii.

Many walke of whome I haue tolde you often, and now tell you weping, that they are the enemys of the crosse of christ, whose ende is dampnacyon, whoose God

is ther belly e, and whose glorye is theyr shame which are worldly mynded.

Apoca. xviii.

I heard a voyce from heauen, sayinge: O my people, come away from Babylon, that great whore & myghtye strompette, the mother of abhominacions of ỹ earth. Come away, I saye, from her, that ye be not partakers of hyr synnes, that ye receaue not of hyr plages. For her synnes are gone vp to heauen, and God hath remembred hyr wyckednes. Rewarde her, as she rewarded you, and gyue her double accordyng to her worke And poure in double to her in the same cuppe, which she fylled vnto you. And as moch as she glorifyed her selfe, and lyued wantonly, so moch poure ye in for her of ponishment and sorowe. For she sayd in her selfe. I syt being a Quene, and am no wydowe and shall se no sorowe. Therfore shal hyr plages come at one day, death and sorowe and honger, & she shal be brent wyth fyre. For strong is the Lord God, which iudgeth her.

Genes. iiii.

Cayne the figure of al wicked & bloudy tyraun-

tyrauntes slewe his brother Abel, & was ponyshed seuenfolde.

Gene. vi. vii.

The tyrauntes and mighty gyauntes wyth all the worlde, besydes eyght parsō-nes were drowened, after they had lyued longe in pleasure and in all the desyres of the wycked flesche.

Gene. xix.

The fylty Sodomites lyued in al kinde of voluptuous abhominacion, the conclu syon was, that they were consumed with fyre and brymstonne from heauen.

Exodi. xiiii

Pharao handled the people of god very cruelly, entendynge vtterlye to haue de-stroyed them all, but the ende was, that bothe he and all his armye ware drowned in the see.

Judi. iiii. ix

Sisar and Abimelech greuous enemy-es of Gods people ware slayne of women.

Judith. xiii.

Holofernes for al hys proude crakes en tendynge to destroye the Israelites, was slayne him selfe of a woman.

i.Reg.xxvi.

Saul persecutynge Dauid the seruaūt of God, was slayne wyth swerde.

ii.Reg.xvii.

Achitophel remembrynge what wycked coūsell he had gyuen Absolon against his father Dauid, and perceauynge that it wolde not come to passe (so myghtye is God to destroye the wicked coūsels of the vngodly) ye wēte home & hāged him self.

ii.Reg.xviii.

Absolon persecutynge and seekinge his fathers deth, in ỹ middes of his fury was hāged by the heare on a tre, & so dyed.

iii.Reg.ii.

Joab was slayne, because he had killed twoo good men Abner and Amase.

iii.Reg.xv.

The house of Hieroboam, because he made Israell to synne, was destroyed by swerde of Baasa kynge of Israell.

iiii.Reg.ix

Quene Jezebel the great enemy of the seruauntes and Prophetes of the Lorde was throwne downe hedlonge oute of an hyghe wyndowe, and trodē downe with horses

horses feet, and at the last deuoured, and eaten vp of dogges.

iiii.Reg.x.

Jehu slew ỹ house of Achab, for the prophetes that were slayne.

ii Para.xxiiii

Kynge Joas was slayne of hys owne seruauntes, because he slewe Zacharye the sonne of the hygh preest Joiada wythout a cause.

iii.Reg.xxvi.

The wycked kynge Sedechias whych so cruellye handeled the Prophet Hieremy, hadde bothe hys eyes put out. and be ynge fettered wyth chenes of yrō, he was caryed presonner into Babylon, wher he miserably dyed.

Hester.vii.

Aman that mooste proude accuser and inuenter of myschyffes agaynst the Jewes, preparinge a newe payer of gallowes for good Mardocheus that faythfull Israelite, was hanged vpon thē him selfe.

Dani.vi.

They that accused Daniel to the kinge and sought his death, ware caste into the

J iij. dou-

dongeon and deuoured of the Lyons.

Dant.xiii.

The vngracyous and wycked Judges whyche soughte the deathe of Susanne, were slayne them selues.

ii.Macha iiii.

Andronichus, whyche slewe that good man Onias, was slayne hymselfe.

Luke.xvi.

The ryche and proude glotton, whyche fared deyntely euery daye, and yet welde haue no pytye on the poore Lazare, dyed and was caryed into hell.

Actu.i.

Judas that betrayed Chryst, hanged hym selfe.

Actu.xii.

Herode, whych greatlye vexed the congregacion of Chryst, and slew James the brother of Jhon, euen in the mides of his pompe was smoote downe of the Lordes aungell, and was eaten wyth wormes, & so miserably perysshed.

Actu.xiii.

Elymas the sorcerer and false prophete resysted Paules preachynge, but

therfore was he streyghte wayes stryken blynde thorow the mighty power of God

¶ Of the synne agaynst the holy Ghost, wherwith a man synneth to death, blasphemeth God, and despyseth grace.

Math.xii.

HE that is not wythe me, is agaynste me (sayth Christ) And he that gathereth not wythe me, scattereth abroade. Wherfore, I saye vnto you, all maner of synne, and blasphemye, shalbe forgiuē vnto men, but the blasphemye agaynst the spryte, shall not be forgyuen vnto men. And whosoeuer speaketh a word against ỹ sonne of man, it shalbe forgyuen hym. But who so euer speaketh agaynst the holy ghost, it shall not be forgyuen hym, neyther in thys worlde neyther in the world to come.

1.John.v

If eny mā se his brother sinne a synne to deth, let him aske, and he shal gyue him lyfe, for them that synne not vnto death. Ther is a synne vnto death. For whyche say I that a man shuld not praye. Euery

vnryghteousnes is synne, and there is synne not vnto death.

Hebre.vi.

It may not be that they whyche were once lyghted, and haue tasted of the heuē ly gyft, and were becom partakers of the holye ghoost, and haue tasted of the good worde of God and the powers of ỹ woꝛld to come yf they fall away, that they shuld agayne be renued by repentaunce, the which in them selues do crucifye ỹ sonne of God makynge a mocke of hym.

Hebre.x

Yf we sinne wilfully after that we haue receaued the knowledge of the truth ther remayneth no moꝛe sacrifyce foꝛ synnes, but a fearfull lokyng foꝛ iudgement, and vyolente fyre whych shall deuoure the aduersaryes. He that despisethe Moyses law, dyeth without mercy, vnder two oꝛ thꝛe wytnesses. How inoche soꝛer suppose ye shal he be ponished whyche tredeth vnder foote the sonne of God: and counteth the bloud of the testament, wherwyth he was sanctifyed, as an vnholy thyng, and doth dishonoure to the spꝛete of grace.

A fear-

A fearfull sayenge for all dogges that barke agaynst Goddes holy worde and ỹ truthe of his Testament.

Exod. xxxii.

I wyll put hym oute of the boke that synneth agaynst me.

Leuit. xxiiii.

A man that speaketh euell of his God, shall beare hys synne, and he that blaspheme th the name of the Lorde let hym dye ỹ deathe, all the people shall stone hym, whether he be a Citezin or a straunger, what so euer he be, that blasphemet the name of the Lord, let hym dye the death. The sõne of the woman Cananite, blasphemynge ỹ name of the Lorde was stoned to deathe.

1. Reg. ii.

If one man synneth agaynste another god may be mercifull vnto him, but if ony mã synne agaynste God, who shal praye for hym?

iiii. Reg. xix.

The seruasites & al the army of proud Sennacherib were destroyed for theyr blasphemye agaynst god.

Judit. vi. xiiii.

Holofernes blasphemed god, whan he sayde

sayd that there was none other God of ỹ earth, but Nabuchadonozor, and therfore was he afterwarde slayne euẽ of a womã.

Dan. iii.

Nabuchodonozor blasphemed God whã he sayde to the thre chyldren who is the God, ỹ can delyuer you out of my hãdes?

Jere. xliii.

The childrẽ of Israel blasphemed god and therfore perished, whã they sayde to the Prophete Hieremy. As for ỹ wordes that thou hast spoken vnto vs in ỹ name of the Lorde, we wyl in no wyse heare thẽ but what so euer goeth out of oure owne mouthe, that wyll we do. We wyl do sacrifice and offer oblations vnto ỹ Quene of heauen, lyke as we & oure fore fathers oure kynges and oure rulars haue done in the cities of Juda and in the stretes & feldes of Jerusalem. For then had we plẽteousnes of vitales, thẽ were we in prosperite and no misfortune came vpon vs. But synce we leafte to offer and to sacrifice vnto the Quene of heauen, we haue had scarcenes of all thynges and perysshe wyth swerde and honger.

had

i. Mach. i.

Those Jewes blasphemed God, which sayde. Let vs go, and make a couenaunte with the Heythen, that are rounde about vs. For syns we departedde from them, we haue had sorowe ynoughe.

ii. Mach. xv.

Nicanor blasphemed God, whā he said Is ther a myghty one in heuen, that cōmaunded the Sabboth day to be kepte? it was aunswered, yea, euen the lyuynge God that myghty Lorde in heauen commaūded ỹ seuēth day to be kept. Thā said he, And I am myghty vpō earth to commaund them for to arme themselues and to performe the kynges busynesse.

Luke. ii.

The Jewes spake blasphemy agenste ỹ holy ghoste, whan they sayd of Christ, In Beelzebub doth he cast out deuylles.

Math. xxv.

They were blasphemers, whyche sayd to Christ hanging on the crosse ah, thou that destroyest the temple of God and bylldest it agayne in thre dayes, saue thy selfe If thou be the sonne of God, come downe from the crosse.

They

They also speake blasphemy agenst the holy goost whyche nowe a dayes of a pretẽ sed malyce condemne the word of God as heresy, and persecute the preachers therof as heritikes and seditious personnes. Ther synne shal not be forgeuen, ther ende is euerlastynge damnation.

Of the plages that folowe the dispysynge of Goddes worde.

Leuit. xxvi.

AND yf ye wyll not herken vnto me (saythe the lorde) nor wyll kepe my commaundementes, but despyse thẽ. &c. Then I wyll do thys agayne vnto you. I wyll set my face agaynst you and ye shal fal before youre enemyes, and they that hate you shall raigne ouer you I wyl make the heauen ouer you as hard as yron, and your londe as hard as brasse I wyl send in wild beastes vpõ you which shal robbe you of youre chyldren and destroye your cattell. I wyll sende a swerde vpon you, that shal auenge my testament wyth you. I wyll sende the Pestilence among you. Rede thys chapter to the ende

Deut. xxviii.

Yf thou wylt not harken to the voyce of the Lorde thy god to kepe and to do al hys cõmaundementes and ordinaunces Then al these curses shall come vpon the and ouer take the. Cursed shalt thou be in the towne, and cursed in the felde, cursed shal thyne aulmerye be and thy stooze. Curied shal the frute of thy body and the frute of thy lande be, & the fruit of thyne oxen and the flock of thy shepe. The Lord shal make the pestilence cleaue to ỹ vntill he haue consumed the from the lande. The lord shall smyte the wyth madnesse, blyndnesse and dasynge of harte because thou seruedst not the lorde thy God with ioytulnesse, and wyth a good harte for the abundans of all thynges, therfore thou shalte serue thyne enemy whych the lorde shall sende vpon the in hunger and thurst in nakednesse and in nede of all thynges and he shall put a yoke of yron vpon thyn necke, vntyll he haue brought the vnto nought. &c. rede this, xxviii. Chapter Deutronomium to thende.

The murmuring of the people God and hys worde, is ponysshed

sundrye wayes, as wythe swearde Pestylence, Hunger, wylde beastes, and fyre.

¶ Of the swearde.

Rede. Exo. 5. Leuit. 26. Deut. 32. Job. 19. Esa. 1. Jere. 9. 15. 20. 25. 29. 42. 43. 46. 50.

¶ Of the Pestilence.

Rede. Exo. 5. Leuit. 26. Deut. 28. 32. Reg. 24. Psal. 104. 1. Paral, 22, Ezech, 7, 14, 18, 33, 38, Math, 24,

Of Honger.

Rede, Deut, 28, 32. 1. Reg. 24. Psa, 104, Eccl, 39, Jere 11, 14. 18, 54, Amos, 8, Act, 11, Apoc. 18,

¶ Of Beastes.

Rede Leuit, 26, Deut, 32, 1, Reg, 17, 3, Reg, 13, Sap, 16 Esay, 18, Jere, 11, 15, 27, 34, Ezech, 4, 5, 14, 29, 32, 33, 39, Ose, 2,

Of fyre.

Rede, Gen, 19, Leut, 10, Numer. 11, 16, 21, Deute, 32 Josue, 7, 3, Reg, 18, 2, Par, 7, Job, 1, 15, 20, 31, Psal, 10. 77, Esay, 9, 26, 66, Jere, 15. 17, Thren, 1, 2, Baruch, 4, Ezech, 22, 28, 30, 38, 39, Daniel, 3, Ose, 8. Amos, 1, 2, Abdi, 1, Miche. 6, Sopho, 1, Naum, 3, Zach. 11, 12, 13, Apoc. 9. 11, 18, 19, 20,

Esaye, v,

They haue cast awaye the lawe of the lorde of hostes, and haue blaspheamed the worde of the holy one of Israel. Therfore the wrath of the Lord kyndled against his people, and he shakethe hys hande at them

thē, yea he shal smyte so, ỹ the hylles shall tremble. And theyr karcaces shal lyghe in the open strete.

Esay. xxiiii.

They haue offended ỹ law, chaūged the ordinaunces, and made the euerlastynge Testament of noue effecte. And therfore shal the curse deuoure the earthe, for they that dwel theron haue synned, wherfore they shal be brent also, and those that remayne shal be very few. The swete wyne shall mourne, the grapes shall be weake, and all that haue bene mery in harte, shal syghe. The myrthe of tabrettes shall be layde downe, ỹ chere of the ioyful! shall cease, & the pleasure of the lutes shal haue an ende: ther shal no more wyne be drunk with myrth, the bere shal be bytter to thē that drynke it, the wicked cities shall be broken downe, al houses shal be shut, that no man maye come in.

Also in the same Chapter.

Wo is me, sayth the Prophet, all is ful of synners, whyche offend of purpose and malyce. And therfore (o thou that dwellest vpon the yearthe) there is at hande for

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Of Fyre.

Rede, Gen, 19, Leut, 10, Numer. 11, 16, 21, Deute, 32 Josue, 7, 3, Reg, 18, 2, Par, 7, Job, 1, 15, 20, 31, Psal, 10. 77, Esay, 9, 26, 66, Jere, 15. 17, Thren, 1, 2, Baruch, 4, Ezech, 22, 28, 30, 38, 39, Daniel, 3, Ose, 8. Amos, 1, 2, Abdi, 1, Miche. 6, Sopho, 1, Naum, 3, Zach. 11, 12, 13, Apoc. 9. 11, 18, 19, 20,

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Also in the same Chapter.

Wo is me, sayth the Prophet, all is ful of synners, whyche offend of purpose and malyce. And therfore (o thou that dwellest vpon the yearthe) there is at hande for

for ỹ, feare, pyt, & snare. Who so escape the the terrible crye, shall fall into the pytte. And yf he come out of the pyt, he shall be taken wyth the snare. For the wyndowes aboue shall be opened, and the foundatiõ of the yearth shall moue. The earthe shall gyue a great cracke, it shall haue a sore ruyne, and take an horrible fall. The earth shall stacker like a dronken man, & be taken awaye lyke a tent, Her mysdedes shal lygh so heuy vpõ her, that she must fall & neuer ryse vp agayne.

Rede the whole Chapter.

Esaye. xxx.

These people are obstinate, they prouoke me vnto anger, they are lyeng chyldren, & euen such chyldren that wyll not heare ỹ lawe of God. They saye to them that se, se nothyng and to the Southsayers, tell of nothynge for to come, yf it be eyther good or honest, but speake pleasaunt thynges vnto vs, & preach vs false thinges. Tread out of the way, go out of the pathe, turne awaye the holy one of Israell from vs. Therfore thus sayth ỹ holy one of Israel for asmuche as ye haue caste awaye this

worde, and haue confyrted your selues to power and nymblenes, & put your confydence therin, therfore shall ye haue this myschefe agayn for your destruction and fall, lyke as an hygh wall, that falleth because of some rift or blast, whose breaking commeth sodenly. And youre destruccyon shalbe lyke an earthen potte, whych breaketh no man touchinge it, but breakethe so sore, that a man shall not fynde a sheuer of it to fetch fyre in, or to take water with all out of the pyt. For the Lord God, euē ẏ holy one of Israell hath promised thus.

Esay. xlii.

Who suffred Jacob to be troden vnder foote, & Israell to be spoyled? Was it not the Lord him self, against whom we haue synned? we had no delyghte to walke in his wayes, nether were we obediēt to his lawes. Therfore hath he powred vpon vs his wrathful displeasur and straūge battayle, which maketh vs haue to do on euery syde, yet wyl we not vnderstande. He burneth vs vp, yet syncketh it not nto oure hartes.

Jere. ix.

Bycause they haue forsaken my lawe, that I gaue them, & haue not hearde my voyce, nor yet walked ther after, but folowed the wyckednes of theyr owne hartes. and ronne after straung goddes, as their fathers taught them. Therfor thus saith the Lord of hostes, the God of Israel: Beholde I wyll fede thys people wythe wormode, and geue them gaull to drynke, I wyll scatter them among the Hethē, whō nether they nor theyre fathers haue knowen. And I wyll sende a swearde amonge them to persecute them, and neuer leaue vntyll I bringe them to nought.

Jere. xvii.

Yf ye wyll not obey me sayth the Lord, to walke in my lawes, which I haue geuē you, & to heare the wordes of my seruauntes the prophetes whom I sent to you ryssynge vp tymelye, and styll sendynge. Yf ye wyll not folowe them, I say, than wyll I do vnto this house, as I dyd vnto Sylo, and wyll make thys cytie to be abhorred of all the people of the earth.

Jere. xix.

I wyll send vppon them swearde, hon-

ger,

ger and pestylence, because they haue not heard my wordes, which I sente to them, saythe the Lorde, by my seruauntes the Prophetes.

Zachavit.

They wold not take hede, sayth ỹ Lord: but turned theyr backes, & stopped theyr eares, that they should not hear. Yea they made theyr hartes as an Adamant stone, leest they should heare the lawe & wordes, which the Lord of hoostes sent in his spyrite by the Prophetes afore tyme. Wherfore the Lord of hoostes was very wrothe at thē. And thus it came to passe, that like as he spake & they would not heare: euē so they cryed, and I would not heare, saythe the Lorde of hoostes.

Wath x

Who so euer shall not receaue you nor hear your wordes, go ye out of that house or cytie, and shake the duste of youre fete. Verelye I saye vnto you, it shall be more easye for the lond of Sodome & Gomorre at ỹ day of iudgement than to that cytie.

Wathe. xi

Wo be to the Corazin. Wo be to the

Bethsaida: For yf the myracles whyche were shewed in you, had ben done in Tyre & Sydon, they had repented longe agone in sackeclothe and asshes. Neuertheles I saye vnto you, it shalbe easyer for Tyre & Sydon at the day of iudgement than for you. And thou Capernaū, whych art lyft vp vnto heauen, shalte be brought downe to hell. For yf the myracles, whyche haue ben done in the, had ben shewed in Sodō, they hadde remayned in thys day. Neuertheles I saye to you, it shal be easyer for ỹ londe of Sodome in the day of iudgemēt, then for the.

Mathe. xxi.

He wyll cruelly destroy those euel parsonnes, & let oute hys vineyarde to other housbondmen, whyche shall delyuer hym ỹ frute in tyme conuenient.

The kyngdom of God shall be taken frō you, and shall be gyuen to the Gentyles, which shall bringe forth the frutes of it.

Who so euer shall fall on thys stone he shalbe broken, but on whom so euer it shal fall vppon, it wyl grynde hym to poulder.

Mathe. xxiii

Jerusalem was destroyed, because they wold not receaue Christ nor his worde.

Jerusalem, Jerusalem, whiche killest ỹ Prophetes and stonest thē, which are sent to the, howe oftē wolde I haue gathered thy children together, as the henne gathereth her chyckens vnder her wynges and ye weld not. Beholde your habitaciō shal be left vnto you desolate.

Luke. xix

Whan Christ came nere to Jerusalem, he beheld the cytie and wept on it, saying: If thou knewest also euen at this day the thinges appertenynge vnto the peace, ỹ woldest be more diligent to loke vpon thē But nowe are they hyd from thyne eyes. For the dayes shall come vpon the, that thyne enemyes shall cast a banck about ỹ and besege the, & kepe the in on euery side, and make the euen with the grounde, w̄ thy children whiche are in the. And they shal not leaue one stonne vpō another, because thou knowest not the tyme of thy vysitacyon.

Hebre. x

He that despyseth Moses lawe, dyethe

without mercy vnder two or three witnes ses. Of how moch sorer punishment, suppose ye shall he be counted worthy, whych treadeth vnder foote the sonne of God, & counteth the bloude of the Testament as an vnholy thinge? Verely it is a fearfull thing to fal into ỹ hãdes of ỹ lyuing god.

Apoc. ix

The vngodly shalbe so plaged, that they shall seake deathe, & shal not synde it, they shall desyre to dye, and deathe shall flye from them.

¶ Of pluckinge away thy trust and confidence from Christ and his merites to put it in the merites of other creatures, or in thyne owne good workes.

If Satan by his subtyle & crafty suggestions seakinge thy dãnacion, go about to pluck thy fayth, confidence and truste from Christ, his bloude and hys merites, to repose it in the merytes of men, or in thyne owne good dedes, worke and merites, so that thy whole saluation shall not hange of Christ, and hys deseruynges only, but rather of some other straunge meanes, leane not to his tentacions, but mã-

fully

fully reſiſte them, ſtedfaſtlye abydinge in this perſwaſion, that Chryſt alone is thy ryghteouſnes, & that all thy ſaluation dependeth on him alone and of noone other thynge, nether in heauē noꝛ in earth. And that thou mayſt be cōfyꝛmed in this faith ſet theſe Scriptures, which are vndoubted verities, euer befoꝛe thyne eyes, & ſuffer not thy ſelfe, nether by the craftye aſſaultes of Satan, noꝛ yet by the ſutle & fleſhly reaſons of anye man to be plucked from them.

Gene. iii

Chryſt is that ſede, whych treade downe Sathanas head.

Gene. xxii.

Chriſt is that ſeed, in whom all natyōs of the woꝛlde ſhalbe bleſſed.

Gene. xlix

Chriſt is that ruler, duke and captayne, whom all nations haue ſo long loked foꝛ, which alſo defendeth his people from the power of Sathan.

Pſal. ii

Chriſte is that ſonne of God, whom we are cōmaunded to kyſſe & enbꝛaſe, leaſt we

perish from the right waye.

Psal.iii.

Christ is our vpholder, our glory & our stronge shelde.

Christ is the Lorde from whō all health and saluacion come. And he it is that blis seth hys people

Psal.ix

Christ is the Lord, ỹ neuer forsaketh thē that trust in him, & seake after hym.

Psal.xviii

Christ is our strength, oure sure rocke, oure bulwarke, oure refuge, our defence, oure buckeler, our myghty sauinge helth, and our sanctuarye.

Christ is he that saueth vs, because it is hys pleasure.

Christ saueth the poore oppressed & layeth ful low the hygh lookes of the proude

Psal.xxii.

Christe is the Lorde, in whome alone oure fathers trusted, they trusted, I say, in him, & he delyuered them. They cryed vnto him & they were made safe, they trusted in him & they were neuer confounded.

Psal.xxv.

Christe

Chryst is that Lord, whose wayes vniuersall are mercy and truth to them that seake after his testament & ordinaunces. He it is that wylbe mercifull to our synnes, euē for his owne names sake, be they neuer so great and many.

Psal.xxvii

Chryst is oure lyght and oure sauynge health, whom than shall we feare? Chryste is the defender of oure lyfe, of whom than shall we be afrayd.

Psal.xxviii

Chryst is the strength of his people, & the defender of the healthe of his anoynted

Psal.xxxii

Christe is oure refuge in all tribulatiōs that assayle vs.

Psal.xxxiii

Chrystes eyes are vpon them that feare hym, and vpō them that trust in his mercy, ỹ he may delyuer theyr soules frō deth, & norysche them in the tyme of honger.

Psal.xxxiiii

Chryst is gentle, blessyd is the mā that trusted in hym.

Chryste beholdeth the ryghteous, and heareth

yeareth theyr prayer.

Chryst is at hande for thē that are troubled in harte, and he shall saue the humble and meke spiryted.

Psal. xxxvii

Chryst gyueth saluation to the ryghteous, and he is theyr defender in the tyme of trouble. He helpethe them and delyuereth them and maketh them fre from synners, and saued them because they truste in hym.

Psal. cxiii

Christ pardoneth all our iniquityes, & healeth all our diseases. He deliuereth our lyues from destruction, & crowneth vs in mercy & louinge kyndnes.

Chryste is ryghte, mylde and mercyful, slowe vnto wrathe, but ready to forgeuenes. He chydeth not euer, nether is he angrye alwayes. He dealeth not wyth vs after oure synnes, nor rewardeth vs not according to our wickednes. The heygth of the heauēs is not so present ouer ỳ earth, as is hismerciable goodnes ouer thē that worshyp hym. He setteth oure synnes as farre from vs, as is the East from ỳ West

Neuer

Never was there onye father so tender vnto hys chyldren, as is the LORDE vnto them that worshyp hym. ffor it is he ỹ knoweth oure makynge, he remembreth ye that we are but of duste. That the age of man mortall is lyke grasse, that he flourisheth lyke a floure of the felde. Whiche as soone as ony sharpe wynde touche it, it is gone beyng no more founde in his place. But ỹ marciable goodnesse of the Lord is for euer and euer preseruyng his worshippers, & the forme of his rightwesemaking is presente with theyr chylders chyldren, so longe as they kepe his couenaunt, and holde hys cõmaundementes in mynde to do them.

Psal. cxxix

Chryst is the Lorde, with whom ther is bothe infinyte mercy and plenteous redẽ ption. ffor he it is that redemethe Israell from all theyr synnes.

Esay. xliii

Chryst is that Lord, yea Chryst is that Lord in deade, whiche putteth away our iniquities for hys owne sake and wyll remember them no more. Neyther haue we ony

ony thynge wherby we maye be iustifyed in hys syghte.

Esay.lv.

Chryst alone is that sauiour, in whom Israel is saued w an euerlasting healthe.

Esay.lvi

Chryst can no moze forget vs, thē a mother can forget the chylde of her wombe. And though she forgetteth her chyld, yet cannot he forget vs. For he hath wrytten vp vs in his handes, so that we are alway in his syghte.

Esay,liii

Chryst hath taken vpon hym our diseases and borne awaye our sorowes.

Chryst was wounded for oure iniquyties, and brosed for our synnes.

Chryst was offred for vs, because it was hys pleasure.

Esay,lxiii

Chryst alone hath trodē downe the vynepresse, neyther was there onye at all that helped hym.

Math,i

Chryst is called a sauyoure, for he it is ỹ saueth his people from theyr synnes.

Math

Math, ix

Chryst came not to call the Iusticiary-es, but synners to repentaunce.

Math, xi

Chryste calleth all them that labour & are laden, and he promyseth that he wyll refreshe them.

Math, xvii

Chryste is that welbeloued sonne of God for whose sake the heauenly father is well pleased wyth manne.

Math, xviii

Chryste is that kynge, whyche forgaue the seruaunte that ten thousande talen-tes that he ought.

Luke, xv

Chryste is that shepherde, whyche fet-ched home vnto the shepfolde euen vppon hys sholders the lost shepe.

Christ is ỹ mooste louynge father, which with so great ioye & wyth embrasynge ar mes receaued home againe the lost sonne.

Jhon, i

Chryst is that true lyghte, whych lych-tenethe euerye man that commethe into thys worlde.

Chryste

Chryst is that Lord, of whose fulnes al we haue receaued, euen grace for grace. For the lawe was geuen by Moses, but grace and truth came by Jesus Chryste.

Christe is that lambe of God, whyche taketh away the synne of the worlde.

Joan. iii.

As Moses lyfted vp the serpent in wilder nes, so muste the sonne of man be lyfted vp, ỹ euery one that beleueth in hym, maye not perysshe, but haue euerlastynge lyfe. For God loued the world so feruentelye, that he gaue hys only begotten sõne ỹ euery one ỹ beleueth in him may not perysshe, but haue euerlastynge lyfe. For god sent not his sõne into the world to cõdẽne the worlde, but that the worlde shulde be saued by hym. He ỹ beleueth in the sonne, hath euerlasting lyfe, but he that beleueth not in the sonne, shall not se lyfe, but the wrathe of God abideth vpon hym.

Joan. iiii.

Christ gyueth that lyuinge water, wher of whosoeuer drinkethe, shall neuermore thyrste, but that water shalbe vnto hym a fountayne of water that springeth vp into

into eternall lyfe.

Joan.vi.

Chryst is that bred of lyfe, which came downe from heauen. If ony man eate of that bread, he shal lyue for euer.

Joan.viii.

Chryst alone the sonne of God maketh vs fre.

Joan.x.

Chryst is the dore. If ony manne enter in by hym, he shal be safe. For he shal go in and come oute and fynde pasture.

Chryst is that good shepehearde, whych gaue hys lyfe for hys shepe.

Joan.xi.

Chryst is the resurrection & lyfe, he that beleueth in him althoughe he were deade, shall lyue, and euery one that lyueth and beleueth in hym, shall neuer dye.

Joan.xii.

Chryst is the lyghte of the worlde, and came into the worlde for this purpose, that euery one that beleueth in hym, shoulde not abyde in darknes.

Joan.xiiii.

Chryst is the way truthe & lyfe. No mā commeth vnto the father but by hym.

Joan.

Joan.xvi.

Christ is that myghty Prynce, whiche hath ouercome the worlde.

Act.iiii.

There is none other name gyuē vnto menne vnder heauen, wherin they muste be saued, but only ỹ name of Christ. Neyther is there any saluation in ony other, but in him alone.

Act.x.

Christ is ordeyned of God a iudge of quycke and deade. To hym gyue all the Prophettes wytnesse, that thorowe his name al that beleue in hym shall receaue remission of synnes.

Act.xiii.

Thorow Christ is preached vnto vs ỹ forgeuenes of synnes, so that by hym all that beleue, are iustifyed from al thynges from whyche we coulde not be iustyfyed by the law of Moyses.

Roma.iii.

The ryghteousnesse no doubte, whych is good before God, cōmethe by the fayth of Jesus Christ, vnto al and vpon al that beleue. There is no difference. For all

haue

haue synned and want the glorye of god, but are iustified freely bi his grace thorow the redemtion that is in Christe Jesu, to whome God hath made a seate of mercye thorow fayth in his bloud to shewe the righteousnes, whiche before hym is of valoure.

Rom.iiii.

Christ dyed for our sinnes & rose again for our iustification.

Roma.v.

We beynge iustified by faythe, are at peace wyth God thorowe oure Lorde Jesus Christe, by whome we haue a waye in thorowe fayth vnto his grace, where by we stõde and reioyse in hope of the prayse that shall be gyuen of God.

God setteth out his loue that he hathe to vs, for as much as whyle we were yet sinners, Christ dyed for vs. Woche more then nowe (beynge iustified in his bloud) shal we be saued from wrath thorow hym For if whan we were enemyes, we were reconciled to god by the deathe of his sonne, much more seynge we are reconciled, we shal be preserued by hys lyfe. Not only so

but we also ioye in God by our Lord Jesus Christ, by whome we haue receaued the attonement.

Rede the whole Chapter.

Roma. vi.

Euerlastynge lyfe is the gyfte of God thorow Jesus Christ our lord.

Rom. viii.

There is no damnatiō to them, which are in Christe Jesu, whyche walke not after ỹ flesh, but after the spirite. For ỹ law of the spirit ỹ bryngeth lyfe thorow Jesus Christe, hath made vs fre from the law of synne & deathe.

We knowe that all thynges worke for ỹ best vnto them that loue god, whiche also are called of purpose. For those whiche he knewe before, he also ordeyned before that they shuld be a lyke fashyoned to the shape of his sonne, that he might be the fyrst begotten sonne among many brethren. And whō he apointed before, thē also he called. And which he called, thē also he iustified, which he iustified, them also he glorifyed.

What shall we than saye to these thynges? yf GOD be on our side: who can be agayns

agaynst vs? whyche spared not his owne sonne, but gaue him for vs all, how shall he not wyth hym giue vs all thynges also? Who shall laye any thynge to the charge of gods chosē? it is God that iustifyeth who then shal cōdemne: It is Christ whiche is dead, yea rather whiche is risen agayne, which is also on the ryght hand of God, & maketh intercession for vs.

Roma. v,

Christ is the ende of the lawe to iustify all that beleue.

Who so euer beleueth on Christ, shal not be ashamed. There is no differēce betwē the Jewe & the gentyle. For one is Lorde ouer al, & cal on hym. For who soeuer shal call on the name of the Lord shal be safe:

i. Cor. i,

Christ is made of God oure wisdome, our righteousnes, our sanctification and redemption.

i. Cor. v.

Christ oure Easter lambe is offered vp for vs.

i. Cor. vi.

We are washed, we are sanctyfyed yea, we are iustifyed by the name of the lorde

Jesu and by the spirite of oure God.

ii. Cor. viii.

The liberalite of our Lord Jesus Christ is great, whyche though he were ryche, yet for our sakes he became poore, that we thorowe his pouerte myghte be made ryche.

Gala ii.

Iff righteousnes come of the lawe than dyed Christe in vayne.

Galat. iii.

Christ hath deliuered vs from the curse of the law, and was made accursed for vs

Galat. v.

Stonde fast in the liberte, wherwyth Christ hath made vs fre, and wrappe not your selues agen in the yoke of bondage. Ye are gone quyte frō christ as many as are iustifyed by the law, and are fallē frō grace. For we loke in spirite to be iustifyed thorow fayth. For in Jesu Christe neither is his circūcisiō ony thyng worth neither vncircumcision, but fayth whych by loue is myghty in operation

Gala. vi.

God forbyd, that I shuld reioyce in ony thynge, but onlye in the crosse death and

passion

passion of our Lorde Jesu Christ.

Ephe. i.

Blessed be God the father of our Lord Jesu Christ, whiche hath blessed vs with all maner of spirituall blessynges in heauenly thynges by Christ.

By Christ we haue redēption thorowe hys bloude, euē the forgyuenesse of sinnes accordynge to the ryches of hys grace, whyche he shed in vs abundantlye in all wysdome and prudence.

Ephe. ii.

God whiche is ritche in mercy thorow hys great loue, wherwith he loued vs euē whē we were dead in synne, hathe quycke ned vs togyther in Chryste (for by grace are ye saued) and hath raysed vs vp togither and made vs syt togyther in heauenly thynges thorow Christ Jesus.

By grace are ye made safe thorow faith and that not of youre selfes. For it is the gyfte of god and commeth not of workes least ony man shulde boste hymselfe.

We were straungers and farre of, but now we are made nyghe by the bloude of Christ.

Chriſte is our peace.

Ephe:iiii.

By chryſt Jeſu our lorde are we bolde to drawe nyghe in the truſt whych we haue by fayth on hym.

Ephe.iiii.

Chriſte is aſcended vp on hyghe & hath led captiuite captiue: and hath geuen gyftes vnto menne.

Coloſ.i

In Chriſt haue we redemption thorow hys bloude, that is to ſaye the forgyuenes of ſynnes.

By chriſte thorowe the bloude of hys croſſe are al thynges reconcyled to God ỹ father and ſette at peace bothe in heauen and in earthe.

i.Tim.i

Thys is a true ſayenge and by al meanes worthye to be receaued, that chriſt Jeſus came into thys worlde to ſaue ſynners.

ii.Tim.ii.

There is one God and one Mediatoure betwene God & man, whyche is the man chriſt Jeſus, whych gaue hym ſelfe a ranſome for al men.

Titus.iii.

God hath not saued vs for the dedes of ryghteousnes, whych we haue wrought, but of hys mercye hath he saued vs.

i.Peter.i.

We are not redemed with corruptible syluer and golde frō our vayne conuersacion, whyche we receaued by the traditions of the fathers, but by the precious bloude of chriſte as of a lambe vndefyled and without spot.

i.Peter.ii

Chriſte is the shepheard and Bysshop of our soules.

i.Joan.i

The bloude of Jesus Chriſte Goddes sonne maketh vs clene from all synne.

i.Jhon.ii

If ony man synne, we haue an aduocate wythe the father, Jesus chriſte that righteous one, and he is a mercy stock for our synnes, not for our synnes onlye, but also for ȳ synnes of al the worlde.

i.Joan ii.

Oure synnes are forgeuen vs in the name of chriſt.

i.Joan.iii.

For

For thys purpose appered the sonne of God, to loose the worcke of the dyuell.

Joan. iiii

In thys appereth ỳ loue of god towardes vs, because that God sẽt hys onlye begottẽ sõne into the world, that we might lyue thorowe hym. Here in is loue, not ỳ we loued God, but that he loued vs and sente hys sonne to be a sacrifyce for oure synnes.

Hebre. i

Christ in hys owne parson hathe purged our synnes.

Hebre. ii

Christ thorowe death put downe hym that had rule ouer death, that is to saye, the dyuell, and hath made vs fre from the danger of bondage,

In that christe hymselfe suffred & was tempted, he is able to socoure them that are tempted.

Hebre. v

We haue not an hyghe Preste, whyche can not haue compassion on our infirmityes, but was in all pointes tempted like as we are, but yet wythout sinne. Let vs

ther-

therfore go boldly vnto the seate of grace that we maye receaue mercye and synde grace to helpe in tyme of nede.

Heb. vii.

Christ hath an euerlastyng prestthoode. Wherfore he is able also euer to saue thē that come vnto God by hym, for asmuch as he euer lyuethe to make intercession for vs.

Heb. ix

Christ beynge Bysshoppe of good thynges to come, came by a greater & a more perfect tabernable, not made wyth handes, that is to say, not of thys maner buildyng, neyther by the bloud of goates and calues, but by hys owne bloude he entred in, ones for al into the holi place, and fould eternall redemption, For yf the bloude of oxen and of goates and the asshes of an heyfer when it was sprynkled purifyedde the vncleane, as touchynge the purifyenge of the flesshe, howe muche more shall the bloude of christe whych thorow the eternall spyryte, offered hym selfe without spot to god) pourge your consciences frō dead workes to serue the lyuynge God.

And

And for thys cause is he the mediatoure of the new testament, that thorow death whych chaunced for the redemption of those transgressions ỹ were in the fyrste Testament, they whych were called myghte receyue the promyse of eternal inheritaunce.

Christ nowe in the ende of the worlde hath appered ones for all to put synne to flyghte by the offerynge vp of hymselfe.

Heb.x

We are sanctifyed by the offeringe of ỹ body of Jesu Christ ones for al.

Wyth one offerynge hath Christe made perfect for euer them that are sanctyfyed.

Apoc.i

Christ loued vs and washed vs frō our synnes in hys owne bloude, and made vs kynges & Preastes vnto God hys father.

Christ lyueth for euermore and hathe the keyes of hell and death.

Apoc.xvii

Christ is Lorde of lordes and Kynge of kynges and they that are on hys syde are called and chosen and faythful.

Of carnall securite and fleshly lyuinge wythoute feare, wherin is entreatedde of good worckes.

If Satan tempteth the to lyue after ȳ lustes of the flesshe without all feare of God, and to take no thoughte for thy saluacion, that by thys meanes he maye prouoke the vnto all kynde of wyckednes, by no meanes apply to hys temptacion, but the more be thou diligente and watche aboute thyne owne helthe, enarme thy selfe wyth stronge faythe, and be alwaye busy in doing godly worckes, setting these scriptures before thyne eyes.

Wath. xxiiii

Wake, because ye know not what houre youre Master wyll come. Of thys be ye sure, that if the housholder knewe what houre the theefe wold come he wold surely watch & not suffer hys house to be broken vp. Therfore be ye also redi, for in an houre ye thynke not, the sonne of mā commeth.

Wath. xxvi

Watche and praye, that ye fall not into temptation.

Luke.

Luke,xii

Let youre loynes be gyrte aboute and your lyghtes be burnynge & youre selues lyke men that wayt for ther Master, whā he wyll returne frō the weddyng, that assone as he cōmeth and knocketh, theymay opē vnto hym. Blysſed are those seruaun tes, which the Lorde whan he commethe, shall fynde wakynge.

Luke.xiii.

Take hede, watche & pray, for ye know not whan the tyme is. And that I say to you, I saye to al, watche.

Luke.xxi

Take hede to your selues, lest your har tes be greued wyth surfetynge & dron kennes and cares of the worlde and that daye come sodenly on you. For as a snare shall it come on al them that syt on the face of the earthe.

Philip.iiii

The Lorde is at hande.

i.Thes.v

The daye of the Lorde shall come euen as a theefe in the nyght. Whan they shall say peace and no daunger, than commeth ther on them soden destruction, as the tra

uaylyng

waylyng of a woman wythe chylde, and they shal not escape.

Let vs not sleape as other do, but lette vs watche and be sober.

Jaco. v.

Be pacient and stable your hartes, for the commynge of the Lorde draweth nyghe. Behold the iudge stondeth before the doze.

1. Pet. v

Be sober and watche, for youre aduersary the deuyl as a roring Lyon walketh about, seakyng whom he maye deuoure, whom resyst stedfast in the faythe.

ii. Pet. iii

The daye of the Lorde shall come as a thefe in the nyghte.

1. Joan. ii

Lytle chyldren, euen nowe is the laste tyme.

Hebr. x

Yet a very lytle whyle, and he that shal come, wyll come and wyll not tarye.

Apo. iii.

If thou shalt not watche, I wyll come on the as a theefe, & thou shalt not knowe what houre I wyl come vpon the.

Beholde

Behold I come shortly. Holde that wh
che thou hast, that no man take away thy
crowne.

Apo.xxii.

The tyme is at hande. He that dothe e
uyll, let hym do euyll styll. And he whyche
is fylthy, let hym be fylthy styll. And he
that is righteous, let him be more righte-
ous. And he that is holy, let him be more
holy. And beholde I come shortely, and m
reward wyth me, to gyue euery man ac-
cordynge as his dedes shalbe.

Math.xxiiii

That seruaunte, that diligently wat-
cheth at all houres for hys Masters com-
myng and doth in the meane season suche
thynges as hys Master hath appoynted
hym, is blyssed, for he shall enter into hys
Masters ioye. But that seruaunte, that
syueth without care, is ydle watcheth not
looketh not diligentelye vpon hys office,
thynche the not of his Masters comming
smyteth hys felowes, eateth and drync-
keth wyth the dronken, that seruaunt, I
saye, shal haue hys part with Hypocrites
and shall be caste into vtter darckenes,

wher

where weppynge and gnashynge of teethe shalbe.

Math xxv

The fyue wyse virgynnes, prepared both lampes, and oyle, taryeng and watchynge for the commyng of the brydegrō. Therfore whā he came they beyng in a redynes wente in wyth hym vnto the weddynge. But the fyue foolysh vyrgyns slōbred and slepte, so that whā the brydegrō came, they were vnprepared and had no oyle in theyr lampes, and therfore were they shutte oute of the doores and entred not into the Wariages. Let vs therfore watche, for we knowe neyther the daye nor the houre, whan the sonne of man shal come.

Of good workes.

Math. iii.

NOwe is the axe put to the roote of the trees. Euery tree therfore, that bringeth not forth good frutes is hewen downe and cast into the fyre.

Math. v

Let your lyghte so shyne before men, that they may se youre good workes and glorifye

glorifye your father which is in heauen.

Be ye perfecte as youre heauenlye father is perfecte.

Math, vii

Euery good tree bringeth forth good frute. An euell tree bringeth forthe euell frute. A good tree can not bringe forthe euell frute, nor an euell tree good frute. Euery tree ẏ bring not forth good frute, is hewen down and caste into the fyre.

Roma. vi:

Let not synne reygne in youre mortal bodyes, that ye shulde there vnto obeye in the lustes of it. Neyther gyue ye youre members as instrumentes of vnryghteousnes vnto synne, but gyue youre selues to god, as they that are alyue from death. And gyue your members as instrumētes of righteousnes vnto god. Let no sinne haue power ouer you, for ye are not vnder ẏ law, but vnder grace As ye haue giuē your mēbers seruauntes to vnclennes and wyckednes runnyng oute of one wickednes into an other, euen so nowe gyue your members seruauntes vnto righteousnes, that ye may be sanctifyed.

Ther

Rom.viii.

Ther is no damnacyō to them which are in Chrift Jefu, whych walke not after the flefhe, but after the fprite, Brethren, we are nowe detters, not to the flefh, to lyue after ỳ flefhe, For yf ye liue after ỳ flefhe, ye moſte dye. But yf ye mortifye the dedes of ỳ body in the fpirite ye fhall lyue. For as many as are led by the fpiryte of God, are ỳ ſonnes of God. Red ỳ. xii. xiii. xiiii. and xv, Chap. to the Romans.

i Cor v.

If ony that is called a brother be a fornicatoure or couytus, or a worſhypper of Images, eyther arayler, eyther a dronckarde or an extorcioner, wythe hym that is ſuche ſe that ye eate not.

i Cor. vii

Nether fornicatours, nether worſhyppers of Images, nether whoremongers, nether tenderlynges, nether abuſers of themſelues wᵗ the malekynd, nether theues, nether couetus, nether dronckardes, nether curſed ſpekers, nether pyllers ſhal enherit ỳ kyngdom of God.

Knowe ye not that your bodyes are the

M. Temple

Temple of ỹ holye Ghoste which is in you, whom ye haue of god and howe ye are not youre owne? For ye are derely bought. Therfore glorify ye God in youre bodies & in youre spirites for ye are Gods. Gal. v.

Walke in the spirite, and fulfyll not the lustes of the flesshe. For the flesh lusteth contrary to ỹ spirite, and the spirite contrary to the flesshe. These are contrary one to the other so that ye can not do that whych ye would. But yf ye be led of the spirite then are ye not vnder the law. The dedes of the flesshe are manyfest, which are these, aduoultry: fornicacion, vnclenes wantonnes, ydolatry, wychcraft, hatred, varyaunce zele, wrath, strife, sedicion, sectes, enuyeng, murther, dronkennes, glotony: and such lyke, of which I tell you before, as I haue told you in tyme paste, that they which commytte, suche thinges shall not inherite the kyngdome of God. But the frute of ỹ spirite is loue, ioye, peace, longe suffring, gentylnes, goodnes, faithfullnes, meknes, tēperance

Agaynst suche ther is no law. They that are Christes, haue crucifyed ỹ flesshe wyth the appetytes and lustes. If we lyue in the spirite

spiryte, lette vs walke in the spiryte. Let vs not be vaynegloryous, prouokyng, one an other, and enuyeng one an other

Ephe. iii

We are the workemanshyppe of God, created in Christe Jesu vnto good workes which God hath prepared that we should walke in them.

Ephe. iiii.

Be ye renued in the spiryte of your myndes, and put on the newe man which after the Image of God, is shapen in righteousnesse and trewe holynes.

Ephe. v.

Be ye followers of God as deare chyldren, and walke in loue euē as Christ loued vs and gaue hymselfe for vs an offerynge, & a sacrifyce of a swete sauour to God.

Read the forte. fyfth and syxte Chapter to ỹ Ephesians.

Philip. ii.

Do all thyng wythout murmuryng & disputyng, that ye maye be fautles & pure and the sonnes of God without rebuke in the myddes of a croked and peruerse nacīō, among which, se ye shyne as lyghtes in the worlde holdynge faste the worde of lyfe.

Coloss. i.

M. ii walke.

Walke worthye of ȳ Lorde in all thynges that please, beyng fruitfull in all good workes, and encreasyng in the knowledge of God. Coloss. iii

If ye be risen agayne wyth christ seake those thynges that are aboue where Christ sytteth on the ryghe hande of God: Set youre affeccion on thynges, that are aboue, and not on thynges, wyche are on ȳ earth. For ye are dead, and your lyfe is hyd w̄ christ in God: Whan christ, whiche, is our lyfe, shall shew hym selfe, then shall ye also appere withe hym in glorye.

Rede the thyrde & forth Chap to the Coloss.

& Thess. iiii.

This is the wyll of God, euen ȳ ye shulde be holy, and that ye shulde abstayne frome fornicacyon, that euery on of you shulde, knowe howe to kepe his vessel in holynes & honour and not in the luste of concupiscence, as do the hethen, which know not God, ȳ no mane go to far & defraude his neighboure in barganyng, bycause the Lorde is a venger of all suche thynges, as we told you be fore & testifyed. For God hath not called vs vnto vnclennes, but vnto holynes.

Testy-

ii. Thess, iiii.

Brethren be not werye in well doynge

i. Tim. iiii:

Be to them that beleue an ensample in worde, in cōuersacion, in loue, in spirite, in fayth and in purenes.

i: Tim, vi,

Thou which art the man of God, follow righteousenesse, godlynes, loue, patience, & mekenes.

ii, Tim, ii,

The sure ground of God remaynethe & hath this seale. The Lorde knoweth them that are his, and lette euerye manne that calleth on the name of Thryst, depart from iniquite.

Lustes of yougth auoyde, and folowe ryghteousnes, faith, loue and peace, wyth thē that call on the Lord wyth pure harte.

i, Pet, ii,

Dearely beloued, I beseech you as straūgers & pylgrymes, abstayne from fleshlye lustes, whych fyght agaynste ỳ soule. And se that ye haue honest conuersation amōge ỳ Gentiles, that they whiche backbyte you as euel doers, maye se youre good workes and prayse God in the day of visitation.

If we saye, we haue felowshyppe wythe God, and get walke in darknes, we lye and do not the truth. But if we walke in lyght euen as he is in light then haue we felowshyp wyth hym and the blode of Jesu christ his sonne maketh vs clene from all synne.

Joan, ii.

Here by are we sure that we know God yf we kepe hys commaundemētes. He that sayth, I knowe hym, and kepeth not hys cō maundementes is a lyare, and the truthe is not in hym. Who soeuer kepeth his word in hym is the loue of God parfecte in dede. And therby knowe we that we are in hym. He that sayth, he abydeth in hym ought to walke, as he walked.

Se ye loue not ỳ world, neyther ỳ thyngestin ỳ worl'd. If ony man loue ỳ world, ỳ loue of ỳ father is not in him. For al ỳ is in the world, as the lust of ỳ flesh & the lust of ỳ eyes and the pryde of goodes, is not of ỳ father, but of the world. And the worlde passeth awaye, and the lust therof, but he ỳ fulfylleth the wyll of God, abydeth euer.

Joan. iii.

He that doth ryghteousnes, is ryghteous,

ous, euen as God is righteous. He that cō-
mitteth synne, is of the deuel, for ỹ deuel
synneth from the begynnyng.
Who soeuer is borne of God, synneth not
for hys seede remayneth in hym, and he can-
not sinne, because he is borne of God. Rede
the. xii. and. xiii. Chapters to ỹ Hebrues

Jaco. i.

Be ye the doers of the worde, and not hea-
ters only, deceauyng youre selues.
Rede the whole pystle of Iames. For it
maketh greatly both vnto the information
and encrease of godly maners.

Apoc. ii.

God saythe to the false and fayned chri-
stianes. I knowe the blasphemye of them,
which call them selues Iewes and are not
but are the congregation of Satan.

Apo. iii.

Agayne he sayth I knowe thy workes,
that thou art nether cold nor whot, I wold
thou were other colde or whot. So then be-
cause thou arte betwene bothe, and nether
colde nor whot. I wyll spue the oute of my
mouthe: because thou arte ritche, & encrea-
sed w goodes, and hast nede of nothynge, &
knowest

knowest not how thou arte wretched, and miserable, poore, blynde, & naked. I counsell the to bye of me gold tryed in the fyre, that thou mayste be ryche, and whyte rayment that thou mayst be clothed, that thy fylthy nakednes do not apere, and annoynt thyne eyes wyth eye salue, that thou mayst se.

Jonas.iii.

God sawe the workes of the Niniuites (which vndoutedly sprang of faith, for they beleued the wordes of the Prophet) and he had pitie on them. Wath.xx.

The idle were reproued, because they wrought not, and they that would labour were hyred into the vyneyarde, & at nyght receaued theyr rewarde.

Wath.xxi

The kyngdome of God was take away from the Jewes, and geuen to the gentiles which brought forthe frutes of it.

Wat.xxv,

The seruauntes, whyche receaued tales of theyr Lorde and occupied them and gayned mo by them, are praysed & rewarded for the wel doyng. But the idle seruaut whyche wolde not occupy the talent, that he

he receaued of hys Lord, but went and hid it in the grounde, gaynyng nothyng therwyth, was caste into vtter darknes, where wepyng and gnashyng of teeth is.

Mar.xi.

The fygge tree, whych was vnfrutefull, & brought forthe nothynge but leaues, was cursed and withered awaye.

Lukr.xix.

Zache a rular amonge the Publicans gaue halfe hys goodes to the poore, and yf he dyd any man wrõg, he restored him fourfolde. Therfore sayde Christ vnto hym. Thys daye is healthe come to thys house, forasmuche as he also is become the chyld of Abraham.

Of not satisfyeng the lawe of God, and of thy synfull lyuyng.

IF Satan at the hour of death or ony other tyme wolde plucke the from thyne assurance & stedfast fayth in Christes blode & persuade ÿ that ÿ art but a damned wretche, forasmuche as thou hast not so trained thy lyfe, that ÿ hast satisfied the law of god but rather lyued wyckedlye, and therfore deserued euerlastynge dampnacion, be on good

good comforte, despayre not, harken not to
hys wycked suggestions, nether haue thou
respecte to thy workes and dedes(whyche
whan they be mooste ryghteous and pure,
are, as the Prophet saythe, lyke a cloth pol
luted wyth menstrue, if they be compared
to that purite and clennes whiche the law
requireth, & shuld be iudged of Goddes ry-
ghteousnes accordynge to theyr desertes
but setie thyne eyes stedfastly on Christe &
Christes merites, consyderyng, not what ÿ
hast done, but what Christ hath done for ÿ
yf thou repent and beleue, & allwayes haue
these mooste comfortable Scriptures in thy
remembraunce.

Rom:vi,

We are not vnder ÿ law, but vnder grace.

Rom,viii,

The law of the spirit, that bryngeth lyfe
thorowe Jesu Christ, hath made me free frō
the law of synne and death.

Rom.x,

Christe is the perfite fulfyllynge of the
lawe to iustifye al that beleue.

Galath,iii,

No man is iustifyed by the lawe in the
syght of God. The iust, that is, the fayth-
full

lul christiane, shall liue & be saued by faith

Christ hath deliuered vs frome ỹ curse of ỹ law, whyle he was made acursed for vs

Epho.ii

Christ is oure peace, he hath broken down the waule, that was a stop betweene vs and hath also put awaye thorowe hys flesshe the cause of hatred, that is to saye, ỹ law of commaundementes contayned in ỹ lawe wrytten, he so makyng peace, hath reconciled vs to GOD thorow hys crosse.

Colloss.ii.

Christ hathe put out the hand writyng that was agaynst vs, conceaued in the law written, and that hathe he taken oute of ỹ waye, and hath fastened it to hys crosse & hath spoyled rule and power: & hath made a shewe of them openlye, and hathe triumphed ouer them in hys owne parsonne.

Act.xiii.

Be it knowen to you, ye men and brethren that thorowe thys manne Christ is preached vnto you ỹ forgyuenes of sinnes and that by hym all that beleue, are iustifyed from all thynges, from the whyche ye coulde not be iustyfyed by ỹ law of Moses.

Of

Of thy late conuersion or turnynge vnto, God

If Satan laye to thy charge that thou comest very late and turnest vnto God oute of tyme, and therfore theris no hope to be loked for, set these scriptures before thyne eyes, and euer remember, that ther is no conuersiō vnto God to late in this lyfe if it come of faythe, but at what soeuer houre a synner repentethe, beleueth, & turnethe vnto God, he is well accepted, & freelye recauethe remission of all hys synnes

Joel. ii.

Turne to the Lorde youre God for he is gentle & mercifull, pacient and of much kyndenesse, and redye at all tymes to forgyue hys malyce.

Jere. iii.

Returne O thou rebell Israell, sayethe the Lorde, and I wyll not turne awaye my face from you. For I am holy, sayth the Lorde, & I wyll not be angry for euermore

Ezech. xviii.

If ỹ wycked shal repent him & turn from al his sinnes, which he hath wrought & shal kepe al my preceptes & do iudgmēte & ryghteousnes

he shall lyue and shall not dye. I wyll no; remember al his iniquities, whych he hath wroughte In his ryghteousnes, whych he he hath wroughte, shall he lyue. Is it my wyll, sayth the Lord that the wycked shuld dye, and not rather that he shulde turne from hys wayes and lyue. It foloweth in that same Chapter. Turne and repente ye from all youre iniquityes, and youre iniquite shall worke you no displeasure. Cast awaye from you all your wyckednesses, where in ye haue offended and make you a, new hert and a new spirite, & wherfore wil ye dye, O ye house of Israell? For I wyll not that any man shuld dye, sayethe the Lord returne therfore and lyue.

Ezech. xxxiii.

As trulye as I lyue, sayethe the Lorde God, I haue no pleasure in the death of ỹ wycked, but moche rather that the wycked turne from hys waye and lyue, Turn you turne youe from youre vngodlye wayes o, ye of the house of Israel. Oh where fore wyll ye dye. Agen the wyckednesse of ỹ wycked shall not hurte hym, whan so euer he cõuerte the from hys vngodlynesse.

It

At all tymes whan a synner turneth to me sayth the Lorde I wyll no more bear re hys iniquitys in my mynde:

God appoynteth here no tyme of oure conuersion, but whan soeuer we turne, he promiseth vs fauour, lyfe mercy and forgi nenes of synne

Math.xi.

Come vnto me all ye that labour and are laden, and I shall refresshe you.

Chriſte prescrybeth no tyme he only byd vs come, and be the burdens of oure sinnes neuer so greuous & heuy, yet will he ease vs of them.

Math.xx.

The labourers in the Lordes vyneyard ye came laste of all receaued ther penye so wel as they that came in the morning. Nether hadde one more then another.

Luke.xxiii

The hystorye of the theefe, whyche was full of wycked dedes and neuer turned vn to God vntyll ye verye houre of hys death declareth manyfestly, that ther is no con- uersion in thys lyfe to late, if it be accom- panyed with true repentaunce and vnfay ned fayth. The theefe hangyng on the crosse

and

that ye poynt of death only sayde to Chri
remember me Lord, whan thou shalte com
into thy kyngdome. And Chryst well accep
tyng hys conuersion sayd vnto hym Tru-
lye I saye vnto the, thys daye shalte thou,
be wythe me in paradyse.

Of synne, deathe and hell.

If Satan in the tyme of sycknes or els,
whan, go about to fray the and to quen-
che thy spirite eyther wt the greatenes of
thy synnes, or elles wyth the terrour and
fearfenes of deathe and hell, be not dys-
mayde but wyth a lustye courage resist his
temptacions wyth thes moost swete and
moost comfortable textes of ye holye Scrip
ture.

Esay. xliii.

I am he, I am he, sayeth ye Lorde whiche
putteh awaye thy synnes, yea and that for
myne owne sake, nether wyll I remember
them anye more

Miche. vii.

God is a God, that wyl shewe vs grace
& mercy & wyl turne hym to beleue. Ther-
fore caste away that righteousnes (which
the Hypocrytes chalenge of theyr workes.

and

gych commeth of ỹ fayth of Jesus Christ so canst thou not be deceued so can Satan wynne nothyng at thy hand, so can yt not but come to passe that thou shalte enioye ỹ glory of heauen thorowe Christ Jesu. And that thou mayst doubte nothyng in thys behalfe, ỹprynt these sentences of the holy scrypture delygently & earnestly in ỹ mind

Psal. xvii.

God hath saued me, because it was his pleasure

Ose. xiii

The damnacyon, O Israel came of thy selfe, but thy saluacion commeth only of me.

Luke. xii

Feare not lytle flocke, for it is your fathers pleasure to gyue you a kyngdome.

Rom. vi

Euerlastyng lyfe ys the gyfte of God. thorowe Jesu christ our lord.

Rom, viii

Whom God hath predestinate thē hath he also called, whome he hath called, theme also hath he iustifyed, whome he hath iustifyed, them also hath he glorifyed.

Rom. xi.

If it be of grace, than is it not of workes

for

For than were grace no grace.

Ephe. ii

By grace are ye saued thorowe faythe, and that not of your selues. For it is the gyfte of God & cōmeth not of workes leeste any man shulde boste hym selfe.

Osee. xiii.

Out of the power of death, saith ỹ Lord wyll I delyuer them, yea from death it selfe wyll I redeme thē. O death, I will be thy death. O hell, I wyl swalow the vp.

1. Cor. xv.

Death is swalowed vp into victory. Wher is thy stynge o deathe? Wher is thy victory o hell? The stynge of death is synne and ỹ po'wer of synne is the lawe. But thākes be to God whych hath gyuen vs the victory thorow our Lorde Iesus Christ.

Heb. ii

By death hathe Christe put him to flight that had lordeshyp ouer death, that is to say ỹ deuyll, that he myght delyuer them, whiche thorow the feare of deathe, were all ther lyfe tyme in danger of bondage.

¶ Of euerlastynge lyfe.

If Satan go forthe to tempte the ỹ thou myghtest loose the inherytaūce of ỹ kyng

kyngdome of God, and saye vnto the ye
u arte a synner and abomynable leuer
and therfore thy fayth is frustrat and thy
hope vayne in lokyng for ỹ glory of heauen
for God is a ryghteous Judge and rewar-
deth euery man accordyng to hys dedes &
merites, let all these hys crafty assautes no
thyng moue nor abasshe the, but call to thy
remembraunce and beleue stedfastly, that
the heauenly kyngdome is not gyuen the
for thy merites & deserues (for so shouldest
thou receaue nothyng but eternall damna
cyon, but for the promises whych God the
father hathe made to the in Christes bloud
if thou repent and beleue hymselfe toward
vs, and wyl put awaye our iniquities and
wyll cast oure synnes into the bottomme of
the sea.

Matth.

They that are hole, haue no nede ca Phy
sicion, but they that are syche, I came not
to cal ỹ righteous but synners vnto repen-
taunce.

Luke.xix

The sonne of man came to seake and saue
that, whych was losse.

Joan

Of vertue

Jona.iii.

He that beleueth in ỹ sonn of God hath euerlastynge lyfe.

Rom,viii

Ther is no damnacion to them that are grafted in Chryst Jesu.

1,Tim,i,

Chryste cam into ỹ worlde to saue sinners.

1Joan,i.

The bloude of Jesu Chryste maketh vs cleane from all synne.

Actrii.

Thorow the name of Chryste, all Prophetes beare wytnesse, that so many as beleue in hym, shall receaue remyssion of ther synnes. For ther is no healthe in ony other neyther is ther ony other name gyuen vnto mene, wherby they myght be saued but only the name of Jesu Chryste.

Heb.vii.viii.ix.x.

Chryst is that our Bishop, whych with an oblacyon of hys owne most blessed bodie offered of hym selfe, yea & that ones for all on the altere of the crosse, hathe made them perfecte for euermore that are sanctyfyed.

Titus,iii,

God saued vs not for the dedes of right

[illegible]se we wrought, but for hys mercy and louyng kyndenesse.

1. Joan, v

God hath gyuen vs eternall lyfe, & thys lyfe is in hys sonne. He that hath the sonne hath lyfe, and he that hathe not the sonne of God hath not lyfe.

Apo. ii.

Be faythfull vnto the deathe & I wyll gyue the the crowne of lyfe.

FINIS.

¶ A prayer vnto the Holy Ghost agaynst ỹ temtacyons of Satan, the malicious & wyckedde spyrite.

O Lord, the euerlastyng and heauenly spirite, which santyfyest and quickenest ỹ hartes of the faythful. For as muche as there is another spyryte whych contrary to thy heauenly mocions, mouethe and prouoketh vnto inkydelyte malyce, lyenge, pryde, wrath, whordome, fornicacion, glotony, dronckeshyp, enuye, couetousnes, contencion, errour, deceate, hypocrysy, straunge relygion, fayned holynes, impiete, desperacion. &c. whych is called the Prince of thys world, the great dragon of hell, ỹ author

auctho̱r of all euelles, the father of lyenge and a murtherer from the begynnyng, to whome it is euident ẏ we are poo̱re wretched and vagabounde̱s, fallen awaye from God, and that we walke in the luſtes of ẏ fleſhe lyue after the trade of the wo̱rld, and do that, that is pleſaunte to the co̱rrupt affections, and are farre a waye eſtraunged from the citye of tyghteous Iſraell, and as ſtraungers pertayne nothynge vnto the couenaunte and pro̱myſes of grace. Wherfo̱re whyle we thus con̄ſyder thys our damnacion and the wo̱rde of thy pro̱myſe and commaundement, we are earneſtly moued to flie vnto the, humble to deſyre and beſech the, truſtyng ẏ we ſhall obtayne. Fo̱r thou pro̱myſeſte and alſo commaũdeſt to truſt & looke fo̱r thys, that thro̱wowe ẏ good wyll of thy ſpirit, thou wylt gather & receaue vs into thy peolpe, ẏ we mave be made a ſpyrituall Iſrael, and renewe vs, ẏ is to ſaye beget vs anewe vnto repentaunce & godly lyuing, turne vs, & wyth an earneſt zeale of our harte dro̱awe vs vnto the, that from henſefo̱rth we may abſtayne from ẏ wo̱rkes of darkeneſſe & death. Deſtroye in vs ẏ

kynge-

kyngedome of synne, that is to saye exclud from vs not only euell wordes and dedes but also pluck oute of our myndes all euell thoughtes noysome cõcels, furious affectes & the stynckyng coursed of thys flesshe. Turne vs from euel wayes vnto ỹ ryghte pathe of repentaunce. Let our members be so addicte to ryghteousenes and sãctyfycacyon, that they maye be made fyt to serue, the Let vs encrease and be plenteous in al suche workes as be pleasaunte vnto counceils. Forsake vs not in tentacion, but rather stregthen vs with that thy secret vertue & inwarde power. Bryng to passe ỹ we gyue no eare to hys flatteryng deceates, nor yet to hys beautiful & glysteryng fallaxes, leest he corrupte oure myndes and abuse oure flesshe vnto our destruccion, which at ỹ begynning full craftely he brought to passe by hys subtyle and swete suggestions but rather throw downe and tread vnder our fete thys oure cruell enymy, that we beyng free from his deceatful tyranny, maye throwe thy ghostely inspiracion obtayne suche peace and quyetnes in our hartes, that we maye serue ỹ with a clene bodi

and pure mynde thorowe Jesu Christ our
to the laude praise & glorye of God the he-
uenly father So be it.

¶ A Praier for true repentaunce and for
the commynge of the kyngdome of Chryste

O Lorde & our God Jesu Chryste, ỹ scrip
ture testyfyeth of the that whan thou
waste in the world thou dedyst preache re-
pentaunce & the comynge of the kyngdom
of heuen, and after thou waste risen again
thou saydest, that it behoued ỹ so to suffer,
and on the thyrde day to ryse agene from ỹ
deade, and that bothe repentaunce & remis
syon of synnes shulde be preached to euerye
creature in thy name. And ỹ who so euer
beleued and were haptysed shulde be saued
Agene, than fullouyngly dedyste bydde thē
that laboure and are laden to come vnto ỹ
and promysedst that thou woldest vnlade,
and refreshe them. Verely it is no small
company of wycked spirites cleaueth, whi
ch also is a rorying lion, and earnest accuser
of the sonnes of God, yea and such an eny-
my of god & of them ỹ pertaine vnto hym,
as by no means nether wyl nor maye be re
conciled. Therfore we and all of vs, which

throw.

Aw thy grace are bounde and gyuen o-
uer to serue God, moost humbly beseche the
O holy spirite, that thou wylt defende vs
agaynst all the wycked temtacions and per
micious breathynges of this moost wycked
spirite, ỹ all vice excluded, all vertue and
godlynes maye spring, grow and encrease
in vs, vntyll we be made perfecte and aun-
cient in Christ Jesu oure Lorde and in hys
holy lawe. Take awaye infidelite, and en-
graffe in oure brestes a true and vnfayned
faythe. Take awaye pryde, wrathe, enuye,
debate whordome, glotony, dronckeshyp, co
uetousnes, errour, hypocrisy, wyth all kind
of vngodlynes, and prynt in our hertes hu
milite, loue charite concorde, purite of lyfe
temperaunce sobriete, mercy, liberalite to-
warde the poore, truthe, pure holynes, w
all kynde of vertue. Take awaye from vs
all that euer is of Satan, the flesshe and the
world, and gyue vs that, whych only com-
meth from the heauenlye father, and from
hys only begotten sonne, & from the that
holy spirite. Teache vs all truthe, enarme
vs wyth the sheelde of true faythe, that we
may quenche the fyry dartes of Satan.

Graunt

Graunt that we maye so watche and shew suche diligence, that we maye perceaue his crafty assaultes and daungerous vnto the that we lyue not here after in the flesh, but rather that we abhorre from all fylthynes and impurite thereof, and that we beynge brought into thy kyngedome thorowe thy precious bloude, maye obtayne dayly more and more perfect remission of our synnes.

So be it.

A Prayer for grace and mercy.

O Lord almyghty God haue mercye on vs. For whan we wretches can fynde none excuse nor remedy for our synnes we humbly pray vnto the our Lord God, that thou wylte vouchsafe to blesse vs wyth thy grace and mercy, wherwyth thou frely forgiuest and rekenest not the synnes committed. Therfore haue thou mercye on vs, O mercyfull God. So be it.

A Prayer for the knowlege of gods wyl.

O Lorde God our heauenly father, gyue vs grace that we neuer cease diligently to call vpon the, wyth moste humble myndes to desyre the, that thorowe thy great mercyes we maye be fulfylled wyth plen-

plenteous and ryche knowledge of thy diuine wyll, and that maye encreaſe daylye moze and moze in vs by the vertue of thy woꝛde, by the vſe of preachynge and miniſtracion of the Sacramentes. Whych knoledge of thy wyl is a ſpirituall knowledge and an heauenly ſcience, wherby we beyng alſo endewed, do thoſe thynges that are ryghte and pleaſaunt beſoꝛe the, yea wher wyth we haue ſuche knowledge, that we take nothynge in hande, but ẏ only, which thou mooſt of all doſte & appꝛoue. Graunte that we beynge frutefull in good woꝛkes, may encreaſe in the ſame knowledge, that we maye be made ſtronge in all vertue and godly power accoꝛdynge to the excedynge abundant gloꝛy of thy mateſtye, and that we may be enarmed wyth pacience, longe ſufferyng, cherefull perſeueraunce ſo well in aduerſite and perell, as in ſoꝛow & death Thoꝛow Jeſus Chriſte oure Loꝛde.

So be it.

☞ A prayer foꝛ true Chriſten loue.

O God the almyghty Loꝛde, whiche art the very loue it ſelfe, and he that abydeth

deth in loue, abydeth in ỹ, and thou in him thorow Jesu Christ we miserable creature crye thys daye vnto the with a bytter and sorowfull harte, & for our lytle strength we earnestly desyre the, that thou wylte poure out into our hartes the true christen and vnfayned charitie thorow the holy Ghost, wherby we maye loue one another, not only in wordes but also in workes, that we maye abundantly declare our fayth, as newly borne from aboue of the immortall seede by the worde of the lyuyng God. Helpe vs O God, and gyue vs so much light, that we maye knowe perfectly al fayned loue, wherwyth we beholde our selues and oure falle boastynge, whych commeth not from a pure harte, leest vnder the presence of loue we do agaynst fayth and agaynst thy godly truth & by thys meanes fall awaye from ỹ trew loue whych is gotten by the crosse & bloude of Christ. Thorow the same our Lorde Jesu Christ. So be it.

A prayer to obtayne godly learnyng.

Thy seruaunt am I, gyue me vnderstandynge, O Lorde, that I maye learne thy

thy commandementes. For thy lawe is pure and vndefiled it turneth soules, it geueth wysdome to babes. Thy ordinaunces are ryght, makyng hartes merye & cherefull, Thy commaūdemēt is bright lyghtenyng eyes. The declaracion & preachyng of thy wordes maketh them to se that are blynde, and giueth vnderstanding to the litle ones Lyghten therfore my eyes, O Lord, and gyue me knowledge and vnderstandynge in thy holy lawe. For thou O Lorde alone gyueste wysdom, and out of thy mouthe cō methe prudence and knowledge. So shal I wyth a gladde hart searche thy lawe, and syng perpetual praises to thy moost blissed name. So be it.

❧ A Prayer for the faythfull ministers of Gods worde and for the frute of ỹ Gospell

O Lord Jesu christ, let very merci moue the to haue pitye & compassion on vs, which beyng destitute of al other help, wander a brode & are dispersed lyke shepe that are without a sheppard. And for as muche as there is muche harueste and fewe workemenne, sende forth thou whych arte Lorde of

of the reape, manny faythfull workemen, to synyshe it. And those that thou shalte sende, endue and replenysh them wythe thy grace, yea and so gyde thē, that they maye bryngе forth much frute, that greate heapes of them that beleue maye plenteously be gathered in to the bearne, that ther may be plēty of that pure spirituall wheate vn to thy prayse, whych liuest and reygnest w God the father in the vnite of the holy gost very God for euermore.

So be it.

☞ A Prayer for the Magistrates & heade officers.

O Almyghty euerlastyng God, of whō all power is ordeyned, we commende vnto the all them, whyche by thyne ordinaunce are our superiours, as Emperours Kynges, Prynces and other Magistrates to whom thou haste commytted the swerd, & gyuen power to gouerne the subiectes. We beseche the, that thou wylte make thē to be feared of the vnryghteous and transgressoures, and that thorowe thy gyfte they maye ouercome the enemyes of thy

name

name mayntayne publyque peace and tra quilite, looke vpon & defende wyddowes & them that be socourles. Moreouer graūt to the subiectes an obedient mynde, ỹ they do not resist thyne ordinaunce vnto theyr great hyndraunce, but that they dilygente ly obey theyr magistrates in all lawefvl thynges not only for the feare of paynebut also for conscience, Thorow Jesus Christ our Lorde. So be it.

¶ A Prayer for the common people.

O Mercyful euerlastinge God thou knowest rycht wel, how earnestli our most cruell aduersary. Satan as a rorynge lyon wandreth about the congregaciō of ỹ faithfull, and thorowe the weakenes of our flesh bryngeth in a mong vs manifolde incommodities, diseases and tentacions. In consideracion wherof we are prouoked according as the commaundement of thy sonne our Lord Jesu Christ cōtinually to watch that is to saye, to vse feruent prayer. Wherfore we desyre the O mooste mercyfull father that thou wylte healpe & confort that afflicte, charged bladen myndes of ỹ Christianes, lyghten them ỹ are blynde, teache

the

the ignorannt graunt to ỹ weake strength
to them that begynne to go shew ỹ pathes
of thy way, to them that are goyng alredy
sende dayely the encrease of grace, and giue
them that haue obtained some perfection
in godlines constancy and stedfastnes, that
euery one of vs accordynge to the measure
of ỹ gyfte of his faythe maye be made per-
fecte, Thorowe Jesus Chryst our Lorde

¶ Prayer to be sayde in affliccion trou-
ble or syckenes.

O Moost gentle redemer, whyche art al
waye mercyfull, alwaye a sauyoure,
whether thou sendest vs prosperite or ad-
uersite, thys is a token of great mercy and
and of louynge kyndenesse, whyle by eter
nal afflictions as by bytter plasures or sal
ues thou doste heale the inwarde man, &
by tempoꝛall paynes prepaꝛest vs vnto e-
uerlastyng ioyes. And for as muche as,
thou hast before declared vnto vs euen by
thyn owne steppes that thys is the waye,
vnto the true felicite, graunt I beseche the,
that I maye pacientlye and obedientlye
drynke oute thys cuppe, whych thou haste,
retched vnto me. Verely these thynges are

vnto

... frayle nature very greuous, but yet haste thou suffered moze greuous thynges foz me and I haue deserued farre moze greuous thynges, whych haue so ofte deserued hell. Not wythstandynge thou knowest ȳ frailte of mānes condicion, and therfoze cuē as that mercyfull Samaritane doste thou poure into oure woundes wyne which freatethe and sharpely byteth our vices, but thou puttest to it also the oyle of thy consolacyon, thozowe the whyche we maye suffer those thynges, that are intollerable to vs. If it be thy plesure to encrease my paynes, gyue me also ȳ gyfte of pacience, & graunt ȳ these afflictions of the body maye turne vnto the remission of my synnes. Oz if thy fatherly pity be contented wythe this gentle chastysemente, wher e with thou doste nowe nourture me, than let me receaue at thy hand my helth agayne, ȳ I maye gyue the thankes foz bothe, that is, because thou hast mercyfully chastened me thyne vnpzofytable seruaunte, and also taken awaye ȳ bytternes of myne affliccion with the swetenes of thy confozte. So shall I remember thy benefites, & synge prayse and glozy to thy

that none is to be compared vnto the, enemyes of thy godly truthe wt theyr wicked councels destroyes and put out of thy waye, we maye wyth feruente myndes receaue the truth of thy moost holy word, order oure lyfe accordyng to the same, & synge perpetuall prayses to thy most blessed name worldes woute ende, thorowe Jesu Christ thy sonne our Lorde. So be it.

☞ A Prayer for the vnite, concorde & perfecte agrement in thynges concernyng, Christen relygion.

O Euerlastynge & mercyfull God, whyche art the God of peace, loue, vnyte and concorde, and not of stryfe, debate, dyscorde and cõfusyõ, thou seest howe miserably thy holy congregaciõ is rent, torne and deuided into diuers sectes, whyle fleshly mẽ leauyng ỹ holesome instrucciõs of thy most blyssed word whyche is the alone truth and ryghteousnesse for so many as syncerelye cleaue vnto it, set forthe and mayntayne, euery man as hys fansye leadethe, thynges of theyr owne brayne inuented by carnall wysdome wythe oute the anctho[r]yte of thyn vndefyled lawe. And hers of cõmeth

...great dissencion reigne nowa...
...in the worlde, and that so many and
...uers sectes scismes and heresies sprynge
...in euery place vnto the great perturba-
...on of the christē publique weale. ¶ For so
...nge as men set a syde the rules and ordi-
...nances of thy holy scripture, & appoynte
...gynges of theyr owne imaginacyō, and
...tyfely defende them, it cā not come to pas,
...christē peace & vnite of spyryte Wharty
...concorde can haue place amonge vs. Ther
...fore we wretched synners, to whome know
...ledge of these thynges thorowe thy grace.
...haue chaunsed, do praye and moone feruen
...ely desyre thy great mercy, ỹ for asmuche
...as there is but one euerlastynge god & one
...heuenly father, which ỹ art, & one fayth &
...one baptisme, whyche we all profes ỹ call
...on thy name, thou wylte thorowe thy holy
...spirite gather to gyther suche as are dys-
perfed into diuers sectes into the vnyte of
true and pure vnderstandyng of thy word
by fayth, and bryng them agayne, whose
myndes are dysseuered, into one body, that
there may be no dyssencyon among them.
But specyally, o moost mercifulfather,

graunt

graunt, that we whyche do bye
oure lytle power labour vnto the true
nyte in Chryst maye laye aslyde all diuer
cion, and seake that thyne only euerlasting
truthe, whyche is contayned in thy worde
that we togyther may growe into one iud
gemente, sentence and mynde, yea & that,
whyche flowe and come forthe from ỹ intel
lygence and vnderstandyng of oure Lorde
Jesu chryst, and euermore gyde and lead
vs agayne vnto hym, that we w̃ one per
fecte agrement of mynde & with one mor
the maye prayse and magnifye ỹ, the celes
al father of our Lord Jesu Chryst, thoro
ỹ same Jesu Chryst thy sonne in the holy
ghoste. So be it.

¶ A Prayer for spyrytual ioye.

O Lorde Jesu the redemer and comfor
ter of mankind, whych hast prepared
for them that forsake the vayne pleasures
of thys worlde for thy loue, farre better de
lectacyons and pleasures thorow ỹ holy
ghoste ỹ moost swete comfortoure whyche
the world knoweth not, measuring ỹ gre-
fes of thys lyfe w̃ inward and secret comfor
tes, & renew to vs as a certen gage or pledg
of the glorye that here after shall comme

ye beynge refreshed and con-
fyrmed maye runne vnto the w the more
chereful myndes, I beseche the that the an
noyntyng of thy spyryte maye contynual-
ly beate out of me the tediousnes of euelles
and make my mynde mery wyth helthfull
ioye and be amoynted thorow thy aboun
daunte mercye, wythe the Oyle of gladnes
and Ghostelye comforte whyche lyuest and
reygnest wythe the father and the same
spirite very GOD worldes wythoute end.

¶ A Prayer vnto Chryst our sauyour for
the glorye of heauen.

O Lorde Jesu Chryste, whyche arte the
only & euerlastyng sonne of god the
father, whych also becamest man for oure
sake, that thou shouldest bryng vs vnto god
the father, and therfore thou goynge vnto
the father occuppyest hys ryght hand, graūt
that we may be cōuersante nowe wythe the
thorowe faythe in the holy ghoste after an
heuenly manner, and that after thys exyle
and banyshement we beynge illumynedde
wyth thy bryghtnesse, maye remayne wyth
the for euer, whyche lyuest and reygnest
wythe God the father in the holy Ghoste,

very

bery God woldes wyth out.

So be it.

☞ A Prayer for to obtayne the tri
moure of God where thorow ỳ christiã
wyth stand all the wycked enemies of t
truth.

O Moost mercyfull and euerlastyng
Lord God, we thy children & seruaun
tes moost hartely pray the, & desyre of thy
goodnes, that thou wylt strengthen vs in
thy moost holy chrystian faythe, ỳ we haue
receaued thorow the manifold wytnesse o
thy holy scripture, Kepe our harts stedfa
ly therin, ỳ no false doctryne of men, may
leade vs from the true chrysten faithe, And
strengthen vs wyth thy moost godly har
nes, that we maye stand manfully therin
to wythstande the craftye assaultes of thy
dyuell & stedfastly to resyst all blasphemer
ỳ be agaynst thys moost holy fayth of Je
hrist. Gyrde vs rounde about w thy holy
word of truthe and make vs to putte on ỳ
breste plate of ryghteousnes, and prepare
our fete to ỳ gospell of peace, wher thorowe
our hartes maye be lyghtened to perceaue
truth frō falsehode. And aforeal thinges, O

Lorde

ly shield of faith wher w we maye
ouercome the dyuels assaut and all ẏ fyry
dartes of the wycked. Keuer vs, O mercy-
full Lorde wyth the helmet of helth & sal-
uacton, & gyue vs in our handes ẏ sweard
of the spiryte, the which is thy mooste holy
& godly word. So be we then wel weapened
to go in thy battaile among the Christian-
nes, thorow Jesus Christ our Lorde and
Saupour So be it.

¶ A thankes gyuyng to God for hys benefytes.

O Lorde God oure heauenly father, we
tyght hartely thanke the for thy many
fold and inestimable benefites, whiche thou
hast gyuen to vs deseruyng nothyng lesse
than to receaue of thy boũte so great kynd-
nes, We thanke the, that it hath pleased the
of thy great mercy fyrst to create and make
vs accordynge to thy lykelynes & to place
vs in ioyful Paradyse there perpetually to
haue remayned, if thorowe the subtyle and
deceatefull suggestions of Satan oure ad
uersary we had not transgressed thy mooste
holy commaundement. We thanke ẏ also,
O mooste pounteous father, for thy louyng
kyndenes

kyndenes wherche thou shewest
whan we were all perysshed a lost b
y synne of Adam. For whan thou myghtfully haue condemned vs & caste vs into
perpetuall damnacion, thou lyke a father
of synguler great loue haddeste pitye on vs
and sauedst vs by the death and passion of
thy well beloued sonne our Lorde and sauyour Iesus Christ, wherch gaue hym selfe a
ransome for all oure synnes and payde a
sufficiente price by hys precious bloude
for all the wyckednesse that we euer, committedde in times paste, or here after shal
commit thorow our frailte and weakenesse
so that we repent and beleue. Nether wast
thou thus contented, that he shoulde only
dye for our sinnes, but thou didest also rayse
hym vp agayn for our iustificacion and to
make vs ryghteous in thy syghte. Moreouer after that he had shewed hymselfe vnfainedlye alyue to hys Apostles by manifest
and euident tokens certen dayes after hys
resurreccion, he thorowe the power of hys
godheade ascended vp into heauen perfect
God and perfecte man, where he sytte the
nowe on the ryghte hande and make the intercession

vs, beyng our sole Mediatour
Aduocate. From thence we looke
yn to come agayne at the day of Jud-
ment not as a cruell Judge to condemne
nd cast vs away into perpetuall damnati
n, but as a moost louyng Lorde and gen-
le sauyour to cary vs wyth hym into per-
etuall glory, there alwayes to remayne in
tuerlastyng ioye, prayeyng the worldes w
out end. For thes thy most bounteous gyf
tes and for other innumerable, whych day
ye thou gyuest vnto vs of thy great mer-
cy, we thanke the moste gentle and mercy-
full father, desyryng the wyth all humble
nes of mynd that thou wylt geue vs grace
horow thy holy spirite not to be thankful
t to walke worthy thys thy kyndenes &
to behaue our selues in thys wretched
worlde accordyng to thy worde that at the
laste daye we maye be founde in the nōber
of them to whom thy onely begotten sonne
oure Lorde and sauiour Jesus Chryst shal
saye, come ye blessed of my father, possesse ȳ
kyngdome, whyche was prepared for you
from the begynnyng of the worlde. Lorde
let it so come to passe.

A Ta-

¶ A Table wherin thou shalt fynde the pryncipall matters conteyned in this present booke.

The gouernaunce of vertue fol.
How a man shal behaue hymselfe in the morning, whan he ryseth. fol.
The prayer for the mornyng, eodem
Another prayer for the morning, eodem
The confession of our synnes vnto God the father. fol.
Another confession of oure synnes to oure Lorde Jesus Christ. fol.
Of dynner. fol.
Grace before dynner. eodem
Another Grace before dynner. eodem
Of the behaueour at the table, fol.
Grace after dynerr, eodem
Another grace after dynner. eodem
What is to be done after dynner. eodem
Of supper. fol.
Grace before supper eodem
Another grace before supper eo
Grace after supper f
Another Grace after supper, eod
What is to be done after supper eodem
Of goyng to bed, eodem
The prayer to be sayd whan we go to bed. fol.
Another prayer, eodem
Another prayer. fol.
A prayer eodem
Remedies agaynst all kynd of temptacions. eodem
Of Infidelite or vnfaythfulnes eodem

Of

,e,enuy,hatred and anger. ffol.12
egiory. ffol.13
tyn .,,.oiony and dronkennes. eodem
fornicat.m and adultery. ffol.15
Id neff.. ffol.16
f.ietouseneffe. ffol.17
lyenge, flaunderyng, fwering or other wicked and J-
e wordes. ffol.20
Of euel company. ffol.21
Of honger, pouertie or carefulneffe of lyuynge. ffol.22
Of penfyueneffe and thought takynge for the lyfe. fol.24
Of the Croffe. ffol 28
Of mennes tradicions or vnwrytten verities. ffol.34
Of ftraunge religion or newe founde worfhyppynge of
God. ffol.38.
Of followyng our forefathers. ffol.42
Of olde cuftomes and longe vfages. ffo.45
Of new learnynge. eodem
Of dyffuadyng from the ftudy, redyng or hearyng of the
olyfcripture. ffol.46
f the profperite of the wycked worldlinges, and of their
ll deftruction. Alfo of the plages that followethe the
ifing of Gods worde, ffol.60
f the fynne agaynft the holy Ghoft, wherewith a man
fynneth to death, blafphemeth God & defpyfeth grace. 68.
Of the plages ỳ folow ỳ difpifing of gods word. ffol.70
Of pluckyng away thy truft and confydẽce from Chriſt
and his merites, to putte it in the merites of other crea-
tures, or in thyne owne good workes. ffol.75
Of carnall fecurite and fleſhly lyuyng wythoute feare,
wherin is entreatedde of good workes. ffol.86
Of good workes. ffol.88

Of not satisfyeng the lawe of God, and of
lyuyng.
Of thy late conuersion and turnyng vnto God.
Of synne, death and hel
Of euerlastyng lyfe, ffol.
A prayer vnto the holy goost agaynst the temtacions of
Satan, the malicious and wyckedde spirite. ffol.98
A prayer for true repentaunce and for the commynge of
the kyngdome of Christ. ffol.100
A prayer for grace and mercy. ffol.103
A prayer for the knowledge of Goddes wyll. eodem
A prayer for true Christen loue. eodem
A prayer to obtayne godly learnyng. ffol.102
A prayer for the faythful mynisters of Goddes worde, &
for the frute of the Gospel, eodem
A prayer for the Magistrates and head officers. ffol.105
A prayer for the commmon peole. eodem
A prayer to be sayde in affliction, trouble or sickues. 1c
A prayer agaynst the wycked of the enemies of God and
of hys deuine verite. ffol.106
A prayer for the vnite, concorde and perfecte agrement
in thynges concernyng Christen religion. ffol.1
A prayer for spiritual ioye. ffol.10
A prayer to Christ our sauioure for ỹ glory of heue. eode
A prayer for to obtayne the armour of God wher thorow
a man may wythstand all the wyckedde ennemyes of the
truthe. ffol.109
A thanckes geuyng to god for his benefites. eodem

FINIS.

